CHAP. 6.

ther wicked men by the *gracious worke of his holy Spirit* on him. *Demas* made himselfe to differ from *Paul* and other godly men, by yeelding to his owne corruption in following this present world.

V. That they which knew their *masters or Gods will, and prepared not themselves for their Masters comming, neither did according to his will, shall be beaten with many stripes; whereas he that knew his Masters will, and did it not, is beaten with few; for unto whomsoever much is given, of him much shall be required*; so it is with *Corazin, Bethsaida, Capernaum*.

Luke 12.47,48

Mat.11.22,24.

God for *Christ Jesus* sake guide us by his *grace and good Spirit*, that we may doe his will, and prepare for his comming; and of his *infinite mercie* pardon, what here hath beene weakly delivered about these great mysteries; and more and more illuminate our understandings in the knowledge of the same; and so *powerfully work* upon us, that as on *his part* there is not, so on *our part* there may be no default; that we may *persevere* his servants here, & hereafter *reigne* with him in the Kingdome of glory, for the merits of

Jesus Christ our Lord.

Amen.

***

FINIS.

CHAP. 6.

ther wicked men by the *gracious worke of his holy Spirit* on him. *Demas* made himselfe to differ from *Paul* and other godly men, by yeelding to his owne corruption in following this present world.

V. That they which knew their *masters or Gods will, and prepared not themselves for their Masters comming, neither did according to his will, shall be beaten with many stripes; whereas he that knew his Masters will, and did it not, is beaten with few; for unto whomsoever much is given, of him much shall be required*; so it is with *Corazin, Bethsaida, Capernaum*.

Luke 12.47,48

Mat.11.22,24.

God for *Christ Jesus* sake guide us by his *grace and good Spirit*, that we may doe his will, and prepare for his comming; and of his *infinite mercie* pardon, what here hath beene weakly delivered about these great mysteries; and more and more illuminate our understandings in the knowledge of the same; and so *powerfully work* upon us, that as on *his part* there is not, so on *our part* there may be no default; that we may *persevere* his servants here, & hereafter *reigne* with him in the Kingdome of glory, for the merits of

Jesus Christ our Lord.

Amen.

***

FINIS.

AN HISTORICALL NARRATION OF THE IVDGEMENT OF *some most Learned and Godly English* Bishops, Holy Martyrs, and *Others:*

(Whereof III; *viz.* Archbishop CRANMER, B. LATIMER, and Bishop HOOPER, Suffred *Martyrdome*, in the Dayes of Q. MARY, *for the Truth and Gospell of* CHRIST IESVS)

Concerning GODS *Election*, and the *Merit of* CHRIST *his Death, &c.*

LONDON.
Printed by *B. A.* and *T. F* for *Samuel Nealand*, and are to be sold at his shop at the Signe of the *Crowne* in *Duck Lane*. 1631.

Archbishop CRANMER *his Booke, of the* Sacrament *of* CHRIST *his Body and Blood, against* STEPHEN GARDINER, *B. of* Winchester, *was written by that* most Reverend Father; *Anno* 1551. *in the Raigne of* K. EDWARD *the* 6. *And Reprinted by* Iohn Day, *Anno* 1580. Cum Privilegio.

B. HOOPER *his Booke*, upon the Commandements (*together with the* Preface, *which is* heere *presented*) *was Written by him*, An. 1549. Novemb. 5. *and Printed* first, *in the* said Kings *raigne*, Anno 1550. *And afterwards* reprinted *by* Robert Walgrave, *in Queene* Elizabeths *Time*: *but the yeare is not specified.*

B. LATIMER, *is Printed by* Divers, *and at* divers *Times, and is in every mans hands: But the* Copie *here-alledged*; *is* that *which was Printed by* Iohn Day, *Anno* 1571.

139.03

TO THE IMPARTIALL Christian Reader, (*whether He bee* Laick, *or* Eccleſiaſtick) *Grace, Mercy, Truth* and *Peace*, bee Multiplyed.

(***)

Deare CHRISTIAN:

ALbeit, *I am no* Profeſſed Scholler, *nor am able to* brangle *Sophiſtically about the niceties of* Schoole-Quod-libets; *yet, by the* Bleſſing of GOD, *and Tender care of my Parents, I have beene trayned up to ſuch a little* Meaſure *of Learning, as hath enabled mee (though not to conceive the* STRONG LINES *of theſe Times, yet) to underſtand* Plaine Engliſh, *And ſome* Eaſie-latine *Authors. Wherefore, when I can ſteale any Vacancie from mine* Ordinary *Imployments, I doe betake my ſelfe to converſe with* ſuch Bookes, *as ſpeake to my*

Simple capacity in a Stile Intelligible. *And happening by Chance upon a* Booke, *written some* Fourescore yeares agone, *by an excellently-learned* Byshop, *and a most holy* Martyr, Iohn Hooper, *upon the* Ten Commandements, *I perused it with Diligence; and received no small comfort to my Soule, and instruction to my understanding, by It: Especially, by the* Preface. *In which (to my simple Iudgement) The* Author *discourseth very* learnedly *and* conscionably, *about the Points of* Gods Election, *and* the Merit *of our Blessed Saviour*, Iesus Christ-his Death and Passion. *I had also read, in the Booke of English* Martyrs, *That the great learned and* Holy Arch-Byshop, *Doctor* Cranmer, *and* Byshop Latimer, *and Byshop* Hooper, *did (All of them) suffer* Martyrdome, *and shed their dearest* Hearts bloud, *in the blacke dayes of* Persecution *under* Queene *Marie, for the* Truth *and* Gospell *of* Christ Iesus: *And, that* None *of Them could iustly bee Charged, or* Branded, *with any* Hereticall, *or damnably-Erroneous Doctrine. More-over, I was informed, That* All of Them *were worthy* Instruments *of God in the* First Reformation of Religion, *from* Popish *Errours and* Superstition, *in the Raigne of King* Edward the sixt *of ever-Blessed Memory: And, that* Some *of them were imployed in the* Making *and Ordering of our* Booke of Common-Prayer (*as it was* THEN *set out*) *and in Composing the* Confession of the Church of England, *in the* Booke of Articles of *Religion. That* These *were* Persons, *as cleare and* Free *from all* Taint *of* Poperie,

Poperie, Pelagianiſme, Superſtition, or Hereſie, as Any *that lived in* Thoſe *Times*, or Since; *I thinke the Booke* of Acts and Monuments *will fully perſwade any honeſt man, that ſhall* There *reade their* Stories *without preiudice. Beſides,* (*Though* I *will not take upon Me to give you the* Sence and Meaning *of the Confeſſion of our owne Church; yet*) *This wee may ſay without offence to Any: That ſuch learned Men, and Holy Biſhops, as were* Principall Agents, *in framing the* Confeſſion *and* Doctrine *thereof, in the* Booke of Articles, *and in the* Booke of Common Prayer, *did well and* throughly underſtand, *and know, the* True-ſenſe *and meaning of* their owne Concluſions: *and neither did, nor would, eyther* write, *or* preach, *any thing* againſt *or Contrarie to the* Same. *Neither is it* poſſible, *or any wayes* probable, *that* Theſe Holy Martyrs, *and learned Biſhops* (*who ſacrific'd their lives for the* Goſpell *of* Ieſus Chriſt, *Almoſt* foureſcore *yeares agone*) *ſhould derive and borrow Their* Tenents, *touching theſe matters, from* Iames Harmin, *or the* Remonſtrants *in* Leyden; *Conſidering,* Theſe *did firſt begin* publikely *to write of* ſuch *Things, not much above* Twenty yeares ſince. *Wherefore, It ſeemes to me, that it is* againſt Reaſon, *that very Many* Conſcientious & learned *Divines amongſt us* (*which doe now teach the* ſelfe-ſame *Doctrine, that was long agone delivered by Theſe Holy* Martyrs *and* Fathers *of* our Church) *ſhould be* uncharitably, *Falſely, and Ignominiouſly* Branded *with Odious and* Abhorred Nick-names, *fetcht from* Leyden: *Whereas, in*

Truth, I know They disdaine to become Sectatours *to Any* Sectaries *of any Countrey: But* (Contrariwise) *doe strive to preserve the* Purity *of the* same Doctrine, *which They received from the* First *Fathers of the* Reformation *in* England: *and needes not to* straggle *beyond the Seas into* Belgia, *to learne* Instructions *from thence. For which Cause, I thought I should doe* God, *and my* Holy Mother (*the Church of England*) *no Evill service, in giving* Notice *to the* world, *of what* These *Holy Fathers and* Martyrs *did hold, and* Teach *touching these Matters of* Gods Election, *and* the Merit of our Blessed Saviours Death, *in a meere* Narrative *and* historicall *way,* (*which* onely *will stand* with my profession:) *not in any* Argument *or so much as in a* Bare-word, Interposing *or Engaging my selfe. For my End and* scope *is, not at all to* Debate *or* Determine *such points; to* Meddle *with the sacred* Doctrine *of the Church; to wrest the* sense *or Meaning of the* Articles; *or indeed any way to* State the Trueth *on eyther side;* (*For* this *would not sute with my poore Abilities,*) *But mine Earnest* Endeavour *and* desire *is for* Peace *and* quietnesse-*sake among Those of our* owne [*whose Consecrated Mouthes, especially* in consecrated places, *cannot* (*without* Sacriledge) *bee imployed by the* Houre, *in* raylings *and evill speakings*] *to give such, as are* willing *to reade it, onely a* sight *and* view, *what* Propositions *concerning* These matters (*Opinions, or Doctrines*, call them what you will) *were agitated and Maintained, by* Many ancient Fathers *of* our

Church,

Church, *and* Principall Authors *in our* Reformation; *who were all Dead, before* Leyden *was so much, as* [a] an Vniversity; *and concerning* whom *no member of any* Reformed Church *in Christendome can make* any scruple, *but that* they might bee saved.

To the Intent, that if such Positions (*as we* Here *shall find*) *were* by them *tollerated, and* Approved *in those Times, by One or other, without* Breach of Charity, *or Bandying of* Nick-names; We also, *in these Times; (notwithstanding the like* private Differences *in* unnecessary *Controversies*) *may,* (*as* They *heretofore did*) beare with one Another; *and unanimously,* orderly, *and silently submit our Pennes and Tongues unto* Gods sacred, *and our* Dread Soveraignes Royall and Christian Ordinance *in this Church, which onely bids us, to keepe the* VNITY of the Spirit, in The Bond of Peace. *And I am perswaded, that* (*upon the* deliberate *and* considerate *Reading of these* following *passages*) *Many, who are not too-much* Byaced *in Iudgment and Affection, will* (*as I my selfe have done*) *out of* meere Conscience *forbeare, uncharitably and contumeliously to slander, and condemne* (*as* Broachers of NEW Doctrine) *Those Men who* labour faithfully *to preserve* (*as They conceive*) *the* OLD DOCTRINE; *and which, I am sure, was ancient ly taught by* These first Fathers *in the* First *times of the Blessed* Reformation. *So desiring* God, *by his Holy and blessed Spirit, to increase his* Graces *of Illumination, and Sanctification, in every One of us, I commend These* Following Pages *to thy Christian consider-*

[a] For *Leyden* was made an Vniversity not past 56. yeares agone, by *William* Prince of *Orange*, Anno 1574.

Consideration; and Thy selfe, *Body and Soule, to* GOD'S *most gracious Protection and* direction *in the Trueth; resting*

Thine in CHRIST IESVS,

[redacted]

Courteous Reader.

In some places of this Copie, the right Pointings are missed (by reason of the Collectors absence:) which the Printer requests thy Gentleness to pardon, and to mend these places following with thy Pen.

PAge 13, Line 31, 32. blot out, *Hominem pactatum vitare non posse, quam illos, qui eum* Iovinianо *asserunt.* Pag. 50. l. 24. read, *Adonai.* From pag. 66, to pag. 89, in the Title, read, *The Iudgement of* B. Hoopers Pag. 71. l. 10. blot out, *as*; & read, By whose Passion we are made *whole.* Pag. 73. l. 5. read, Though, by the *Scriptures.* Page 73. l. 26. r. Not in the persons themselves. Pag. 74. l. 20. read, That *Epistle.* Pag. 76. line 10 read, Cleane delivered. Pag. 76. l. 14. read, His owne Body. Page 79, l. 3. read, They that be led; and line 10. blot out, *Yet.* Pag. 82, l. 1. read, Poore creature. Pag. 86, In the Margin, blot out, *First.* Pag. 86, line 14. read, Except it be Helped Pag. 87, line 12, read, Simple, and plainly; and line 14, read, The same neere unto us. Pag. 88 l. 27 read Others that be Learned. Pag. 95. l. 13. read, Then to hearken. Page 98. l. 17. blot out, *Her.* Pag. 100, l. 16, read, For there are None.

THE

THE
Copie of an Answere unto a Certaine Letter;

Wherein the Answerer purgeth himselfe, and others, from Pelagius *Errours, and from the Errour of* Free-will, *or* Iustification *of Workes; wherewithall He seemeth to be Charged, by the said Letter:*

And further,

He sheweth wherein, he differeth in Iudgement, from certaine English *Writers and Preachers; whom he chargeth with Teaching of False Doctrine, under the Name of Predestination.*

Published about the Second or Third yeare of Q. Elizabeth, by a Protestant Divine, who florished both in the time of K. Edvvard and Q. Elizabeth, and in the time of Q. Mary for his Conscience endured voluntary exile.

I desire of GOD, by his Grace and Mercie, to settle, strengthen, and *establish you, in the Truth of his holy Word for ever.*

Dearely Beloved:

WHere, you write vnto *Mee*, that you haue often heard, that *I and others* should hold the *Errours* of *Pelagius*, (whose errors, you say, are almost vnknowne vnto you, what they are:) and whereas, further, it is reported of us, (as you say) that we should deny the *Predestination* of GOD, and seeke a Iustification by *Free-will* and by * *Deserving* of workes, (which matter you doe both understand, and also have found good proofe [as you suppose] that wee are guilty in the same;) laying the whole Foundation of your Proofe upon this saying, set forth in Print.

Merit.

viz.

Although there bee but Few on Earth,
That Rightly They * Deserve;
Yet Thou, ô LORD, *for their good life,*
The Residue Preserve.

Merit.

With which Filthy saying, to burthen Mee, and others, whom you Name; I marvaile greatly that

that you could be so much abused: not considering *by whom* it was written and set forth in Print. For, *by the Intituling*, you see, it was Printed beyond the Seas in Q. MARIES time: For that it is entituled, *A Prayer to GOD for his Afflicted Church in England*: and, as it there appeareth manifestly, it is the worke of one WILLIAM SAMVEL; which is a Man, to Mee, of very small acquaintance. But a *Preacher* Hee is: And as for his saying [*that a Man may Deserve God, &c.*] which you desire mee to proove, if I can. It is a *Doctrine* so *Abominable and Blasphemous*, as I am sure, Neyther *Papist*, nor *Pelagian*, nor *any other Heretique*, eyther Old or New, hath ever written, or maintained, a more filthy and execrable saying. For it is the flat and manifest Denying, both of GOD the Father, and of his Sonne CHRIST IESUS: Neyther doth it require any Confutation to him that doth but Confesse, that there is a GOD. And as for My selfe, I doe not love my Life so dearely, as I Hate *this vile Saying*, Deadly.

But wonder it is, that *such a Sentence*, containing the very *filthiest Dregs of all* Pelagius *Errors*, could so long stand printed, and neither bee *forbidden*, nor by any man *Written* against. And although I deny not, but *some other* there are, which (maintayning the *power of Mans Free will*, and the *Meritorious worthinesse of Mans deseruings*) doe deny the *Free gift of Gods Grace in Christ Iesus*, and *For his sake onely*, comprehended in the Eternall

Predeſtination and *Fore-ordinance of God*; and *Declared* vnto us, in his *moſt-Holy word*: Yet, becauſe I ſee, there be *many* in theſe Dayes, *wrongfully and falſly*, accuſed to be the *Enemies* of that *Bleſſed Predeſtination*; to bee *Pelagians*; *Iuſtifiers of themſelves*; and ſuch like; and, with Thoſe *bitter* Termes, are, in *Open-Auditories*, defaced, and brought into Contempt among the *Multitude*; who (being deceived with giving *over-haſty Credit* unto ſuch men, not throughly-underſtanding the Matter) doe uſe to *giue Sentence*, before the *Cauſe* bee *heard*: I have thought it good therefore, (Moſt-dearely Beloved) [Not to *Them*, which take more Delight in the *Defamation* of other, than in *knowing* the *Truth themſelves*; but to Thee, which art *willing* to *underſtand* the Matter, before Thou *Condemne* or *Iuſtifie* eyther partie] in as Few words, as I poſſibly can, to ſhew what *ſhamefull Doctrine* (under the *Name* and colour of Gods *Predeſtination*) is Now-a-dayes ſet forth and taught of *Many*, which *both I and many others* miſlike; and have divers times with ſome of them, in Private and Friendly talke, perſwaded to leaue: Both becauſe wee Iudge the *Doctrine* to be *Falſe*; and alſo, the *Deſtruction of all vertue to Follow thereupon*.

For which Cauſe, (as the Manner is, of Them that Feare not ſo much *the Shipwracke of a good Conſcience*, as they doe the *loſſe* of *worldly* eſtimation, leaſt any ſuch *Diſfauourers* of their *Fantaſie* ſhould hap to have ſome *credit among the People*) with

with boisterous breath, they blow abroad, That the *Mislikers* of this their *Doctrine* are *Enemies of Gods holy Predestination*. But, right well they know, that *those*, whom they now so specially accuse *to be such Haters of Gods Predestination*, are indeed *Most intire lovers of the same*; and *Many* of *Those*, whom They accuse to bee *Popish Pelagians*, and *Iustifiers of themselves*, have bestowed both their *Goods* and their *Lives* against that *Filthy* and *detestable Sect*.

And, as for those *Errours*, which *Pelagius* the *old Hereticke*, with *Caelestinus* and *Iulianus* his Adherents, did hold, and also *Revoked* the same in the Iudiciall *Councell* of *Palestine*, I thinke it good to Rehearse them; First, in *Latine*; and after, in *English*, as they are gathered together by St. *Augustine*; And then to shew (*according to your request*) *what part* of *their Doctrine*, which they teach under the *name* of *Predestination*, My selfe and others doe mislike. To the end, that *you* and *others* may the better Iudge, who are *indeed* worthy to bee called *Pelagians*; and whether *some part of their Doctrine* be not for just cause misliked.

The words of St. *Augustine* are *These*. *Objectum est*, Eum *dicere*: 1. *Quia* Adam, *sive peccaret, sive non peccaret*, Moriturus esset. *Ep. 11. 106. Tom. 2.*

2. *Et, quòd* Peccatum ejus, Ipsum solum *læserit, Non &* genus Humanum.

3. *Et, quòd* Infantes *in* Illo statu *sunt, quo* Adam *fuit* ante prævaricationem.

The Errours which *Pelagius* held, and recanted in the Councell of *Palestine*.

4. *Et*,

4. *Et, quòd, neq; per Mortem, vel prævaricationem Adæ*, Omne Genus humanum moriatur; *neq; per* Resurrectionem Christi, Omne Genus *Humanum resurgat.*

5. *Et*, Divites *Baptizatos, nisi* Omnibus *abrenuncient, si* quid Boni *vivi fuerint facere, non* Reputari illis, *nec eos habere* posse Regnum Dei.

6. *Et*, Gratiam Dei & Adjutorium *non* ad Singulos Actus *dari*; *sed*, in Libero Arbitrio esse, *vel in* Lege *atq; in* Doctrinâ.

7. *Et, Dei Gratiam, secundùm* merita nostra, *dari.*

8. *Et, Filios Dei non posse vocari, Nisi* omninò absq; peccato *fuerint effecti.*

9. *Et, Non esse* Liberum *Arbitrium*, si Dei indiget Auxilio; *quoniam in* propriâ voluntate *habet unusquisq;*, facere *aliquid, vel* non facere.

10. *Et*, victoriam *nostram* Non ex Dei adjutorio esse, *sed ex libero Arbitrio.*

11. *Et, quòd Pœnitentibus venia* non Detur, secundùm Gratiam & Misericordiam Dei, *sed secundùm* Meritum & Laborem *eorum, qui per Pœnitentiam* Digni *fuerint* misericordiâ.

Hæc omnia Pelagius Anathematizavit.

PELAGIVS *his first Error.*

The First of *Pelagius*'s Errors, which S^t. *Augustine* heere citeth, is: *That* ADAM *should have* Dyed, *whether hee had* Sinned, *or* not *Sinned.*

This is, as you heare, *One* of *Pelagius* his *wicked Errors*: That Sinne is *not the Cause of Reprobation*,

or

or casting away; *Death* sprung out of *Gods Ordinance*, or some other way; and came not of *Mans Sinne*. For, (saith Hee) *Whether Man had Sinned, or Not sinned, yet Hee should have Dyed*: Contrary to the *Manifest Scripture*; which sayth; That, *By One man Sinne entred into the world; and Death, by the Meanes of Sinne*. Rom. 5. And the *Wiseman* saith: *That GOD Created man to bee undestroyed*. And, againe hee saith: *God hath not made Death, neyther hath Hee pleasure in the Destruction of the living*. Wisdom. 1. 13. Hee *created All things, that They might have their Beeing*: yea, All *the people of the Earth hath* Hee *made, that they should have Health; That there should bee no Destruction in Them: And that the Kingdome of Hell should not bee upon the Earth*. 14. For *Righteousnesse is everlasting*. But *Unrighteousnesse bringeth Death*. 15, 16.

Wicked therefore and abominable was *This* Error of *Pelagius*, which affirmed; That *whether Man had Sinned, or not Sinned, Hee should have Dyed*.

And heere, in the *very Beginning* of *Pelagius's errours*, I report me to *Themselves*; even, *to Them* (I say) that blow the Trumpet of *Defamation* against *others*, (with the *Tearmes* of *pestilent Pelagians!*) whether *Those*, whom they *so accuse* now to bee *Pelagians*, doe hold *this Errour?* Or, whether *they Themselves* (which would take some *Mote* of Errour *out of* other mens *Eyes*) have not *this Pelagius Beame sticking fast in their owne?* Let *they-themselves* be Iudges; or, let *their owne Doctrine*

ctrine, Iudge, both in Print, and Preaching, whereof *some part* shall bee hereafter rehearsed. Yea, let *All the world* judge, (which haue heard the Doctrine of *both* parties) *who* they *are*, which *in this point*, ought *worthily* to bee called *Pelagians*.

The Second Errour.

The Second Errour, which S^t. *Augustine* rehearseth, is: *That* Adams *Sinne did onely hurt Himselfe, and not the whole generation of Man.*

This is another *vile and Detestable errour*, which *Pelagius* held. That *the Sinne of* Adam *brought not Misery and Death upon all his Posteritie*: Contrary to the *open Scripture*, which sayth: That, *By the sinne of One, condemnation came upon All men.*

Rom. 5. 18.

4. Esdras, 6.

And the Holy man *Esdras* sayth: *O* Adam! *what hast thou done? For though it was Thou* that *sinned*, yet *Thou art not fallen alone*, but All wee that come of thee.

The Third,

The Third, depending also upon the Second, is this: *That Infants, being new borne are in that state that* Adam *was in, before his Transgression.*

Which Errour seemeth *onely*, or *chiefly*, to extend to the *Innocencie* of Children. For, if his mind were, that, *in All points*, *Infants* were in *Adams* state, then should it bee *over-Brutish*. For, who seeth not, that *Babes* new-borne suffer oftentimes *Paine and Griefe*? Which *Adam did not* before his Transgression. But, to affirme, that *Infants, are not Borne and Conceived in sinne*, is to deny *Originall sinne*; which is an *old* and a *Divelish errour*, and utterly against the Scripture; which

which sayth plainely : *Behold, I was borne in wickednesse ; and in sinne, hath my Mother conceived Mee.* Psal. 51.

The Fourth errour is : That, *Neyther, by the Death and Transgression of* Adam, *All the Generation of Man dyeth ; nor, that, by the Resurrection of* CHRIST, *All the Generation of Man doth rise againe.* The Fourth.

I doe not understand, that *Pelagius* here, spake of the *last Resurrection* at the Day of Iudgement ; as though hee had (after the manner of the *Sadducees*) denyed the Resurrection of our Soules and Bodies at the last Day. [For, then, were all their Disputation *in vaine*, of the Manner, *how* wee should bee saved : Whether, by the *Grace* of GOD ; or, by the *Deserving* of Man ; if *Salvation*, or *Resurrection* had, of *eyther part*, beene denied *altogether*. Neyther doth the *Scripture* attribute the *last Resurrection* unto CHRIST, as though the Soules and Bodies of *Men* should have dyed, like *Beasts*, and not have *risen* againe unto *Iudgement*, if CHRIST *had Not come* ; yea, no Doubt *all men* should have *risen againe* ; and *That*, unto the *Iudgement of everlasting Damnation*, *if* CHRIST *had not come.*] But, I understand, that *Pelagius*, in *this Article*, denyed the *Generalitie* of *Redemption* by *the Death of* CHRIST ; by which, wee doe (as it were) arise from Death, because of the *State* of Life and *Salvation*, whereunto we are brought in *Christ*, by *Redemption* : like as wee were in the *state* of *Death* and *Damnation* in ADAM, by *sinne*. q. N. B.

Not, that any Man is purged from the *Corruption* of Sinne, unto the *Innocency of* ADAM: but, becauſe the *Sinne is covered in Chriſt*, and pardoned, for His ſake. And further; there is to bee Noted, that the *Firſt part* of this Errour is *manifeſtly* the very *ſame*, which is the *Second*, and *Third* Errour, before rehearſed; and by the *ſame Scriptures* plainly condemned. But to make the *Latter part* of this Errour *more Plaine*, it was Neceſſary, and thought good of St. *Auguſtine*, to rehearſe the *Firſt* againe. That, by the *compariſon* of *Condemnation in* ADAM, and *Redemption in* CHRIST, it might the more plainly bee perceived, that *Chriſt* was not *inferiour* to *Adam*; nor *Grace*, *inferiour* to *Sinne*: And, that, as *All the generation of Man is condemned in* Adam; ſo, is *All the generation of Man redeemed in* Chriſt: And, as *generall* a *Saviour* is *Chriſt* by *Redemption*; as *Adam* is a *Condemner* by *Tranſgreſſion*. Which *compariſon* is taken out of St. *Paul* his Epiſtle to the *Romanes*; where hee ſaith: *Likewiſe then, as by the Sinne of* ONE, *Condemnation came upon All men; even ſo, by the Juſtifying of* ONE, *commeth the Righteouſneſſe, which bringeth Life upon All men.*

Rom. 5.

Yet ſhall *not All* men bee Condemned, by *Adam*, Eternally: For, there is, *ordayned* of GOD againe, *a way to Life*; which way, *is Chriſt*. Neyther, ſhall *All* be *eternally ſaved by Chriſt*: For, there is, of GOD *declared* a *way*, *againe* unto Death; which *way*, is *Sinne*; and the *wilfull*

Con-

Contempt of GODS *Mercy in* CHRIST.

But *this* appeareth to bee one of *Pelagius*'s damnable Errours; *That Christ was not a generall Saviour*; That *Christ offered not vp the Sacrifice of Redemption, for All the whole World*. Contrary to the *manifest Scripture*, which saith: *Hee it is, that obtayned Grace for our sinnes*; and *not for our Sinnes onely*; but *also, for the sinnes of the whole world*. The same is also manifestly declared in these Scriptures following, and many other. [*Iohn*, 1. a. b. f. and 12. g. *Rom*. 5. d. 1. *Cor*. 8. d. 2. *Cor*. 5. c. *Heb*. 2. c. and 2. *Pet*. 2. a.] N.B. 1. Iohn, 2.

And, heere, it is worthy to bee noted againe, *how iustly* this *Errour* of *Pelagius* reboundeth againe into the *Bosomes* of *those*, which so *falsely* accuse *Others* to be guilty of the *Pelagian* Errours. Be *indifferent* (dearely Beloved in the Lord) I beseech thee; and weigh the matter, as it is; I desire *No more*.

The Fift, of *Pelagius Errours*, was: *That Rich men, being baptised, except they did vtterly renounce and forsake all their Riches, Though they seemed to doe some good, Yet it is not Accepted; neyther can they have the kingdome of God.* The Fift.

A filthy and Abominable Errour; directly repugnant, both to the *State of a Common wealth*; and also, to the *word* of God; which saith: *Charge them that be Rich in this world, that they bee not exceeding wise*, &c. and *that they doe good and bee rich in good workes*, &c. 1. Timoth. 6.

The Sixt Errour, is: *That the grace of* GOD *and* The Sixt.

the Helpe of God, is not given to euery One of our
Free-will. *workes, but that it is in Free choyce,* or by *the law, and in Doctrine.*

This Errour is *exceeding wicked,* and execrable: That Man, by the law, by Doctrine, or by Free choyce is able to doe any Manner of good worke (whatsoever it be) without the *Grace and Helpe of*
2. Cor. 3 5. *God.* For, as S^t. *Paul* saith: *Wee are not sufficient of our selves, to Thinke Any thing, as of our selves;* but, *our Ablenesse commeth of God.* And, Againe: *It is God that worketh in us, both the Will, and Deed, even of his good will.*

The Seventh The seuenth Errour, is: That *the Grace of God is given, according vnto our Deserving.*

Vile and Abominable is this Errour, Also; and Contrary to the Manifest *Mind* and *words* of
Rom. 11. 6. the *Apostle*; which saith: *If it bee of workes, then it is no more of Grace. For then were Deserving, no more Deserving.*

The Eight Errour. The eight Errour is: That, *None can bee called the Children of God, except they are altogether made without sinne.*

This Errour is alike-wicked with the rest; directly repugnant to the open Scripture; where it
1. John 1. is written: *If we say, we haue no sinne; we deceiue our selves, and the Trueth is not in us.* For, as S^t.
Iames 3. *Iames* saith, of *Himselfe,* and of *all* others: *In many things we sinne All.*

The Ninth. The Ninth Errour, is: *That there is no Free Choyce; if so be, a Man have need of Gods Helpe: Seeing it is in a Mans owne will, to Doe a thing, or Not to Doe it.*

This

This was, alſo, the wicked opinion of *Pelagius*: That, if it be granted, that a *Man hath need of Gods Helpe*; then, *it muſt needs follow* (ſaith *Pelagius*) *that Hee hath no Choyce*, in *Doing of things*; *but whatſoeuer a Man* doth, *that muſt Hee needs doe, and cannot Chooſe, but Doe.* This is the Devils onely way (*aboue all other*) to leade men to Deſtruction; not to ſuffer them to walke in the *plaine-path* of the *Lord*; but, to *Turne* them to *ſome Extremity*: eyther, on the *left* hand, or elſe on the *Right*; eyther, into the *wide* way of *Lewd Liberty*, or into the *Blind path* of crooked *Superſtition*; eyther to ſeeke *Iuſtification* by *Deſerving* of *workes*, or by an Onely-Faith, not-mighty in Love by Operation.

Such like *Extremity* doth the *Devill* uſe in *this point* of Doctrine, Driving Men, eyther into the *Doating Dreames* of *Deſtinie*, or into the *Abſolute Free will* of Papiſtrie: eyther, Affirming *All* things *So* to be *Ordayned* of God, that whatſoever a Man doth (bee it *Good* or *Evill*) He muſt *Needs*, and *cannot chooſe*, but of *Meere Neceßity*, by the *Ordinance* of *God*, *Commit* the ſame: or elſe affirming, that Man by *Free-will*, or *Naturall ſtrength*, can doe the *will of God*, and walke in his lawes, *without* the *Continuall helpe* and *Grace* of *God*: which *two Extremities* S^t. *Auguſtine* doth very *plainly Condemne*, in theſe words following. *Liberum* ſic *conſitemur arbitriũ, vt Dicamus Nos* ſemper *Dei indigere auxilio*; *& tàm* Illos *errare qui, cum* Manichæo, *dicunt*, Hominem *peccatũ vitare non poſſe*; *quàm Illos qui, Cum* Ioviniano, *aſſerunt*, ~~Hominem peccatum~~ *vitare*

Aug. de verb. Apoſt. Ser. 192.

vitare non posse, quam Illos qui, cum Iovinniano, asserunt, Hominem non posse peccare.

Or, Free-will. We doe (sayth Hee) *So confesse* * *Free Choice, That wee say, A Man hath alwayes Need of the helpe of GOD:* And, *That, as well they erre, which say* (with *Manichæus*) *that a man Can not eschew Sinne*; as also, *They, which say* (with *Iovinian*) *that a Man can not Commit sinne*.

Thus saith St. *Augustine*.

To conclude therefore: *This* is Numbred among the wicked Errours of *Pelagius*: *That if a Man* have *Free Choice*, then He hath no *Need* of the *Grace*, or *Helpe* of *God*. Contrary to the Manifest and open Scripture; which saith, by the Philip: 4. Mouth of St. *Paul: I can doe All things, by the Helpe of Christ, which strengthneth mee.* And Esdras 4. Esdras, 9. saith: *They that have abhorred my law, while they had yet Freedome, and Open rooms of Amendment and Conversion; and understood Not, but despised it; The same must know it after Death* in paine.

And heere, yet once againe, I desire Thee to *Marke who they are*, which (with *Pelagius*) fall into *this Extremity*, to affirme, That if a Man have *Free* N. B. *Choice*, Then he hath *no Need* of Gods Helpe; or if hee *have Need of Gods helpe*, Then Hee hath no *Free Choice at all*. And, *who they are*, which, on the *other Side*, (with St. *Austin* against Pelagius) doe affirme and confesse; That Man, *So*, hath *Freedome*, or *Choice*; that, Nevertheless, he hath *continually need* of the *Helpe* and *Grace* of God. *Who they are* (I say) which in *This point also*, ought worthily

worthily to be called *Pelagians*, let *All men Iudge*. The *Caſe* is *ſo cleare*, that No *lacke of knowledge*, but onely *wilfull Blindneſſe*, may helpe to Cloake the Matter.

There followeth the *Tenth* and *Eleuenth* Errours; which are theſe: That our *Victory* commeth not of *Gods-Helpe*; but of *Free-Choice*: And, *that Remiſſion of ſinnes is not given, to them that repent, according to the grace and Mercy of God; but, according to the Deſerving and labour of them, which, by Repentance, are worthy of Gods Mercy.* *The tenth and eleuenth Errour.*

O Blaſphemie Intolerable! O Filthy Puddle! and Sincke moſt Execrable! full of ſtinking Errours, full of *Damnable Preſumption*, like to the *Pride* of *Lucifer*, moſt Abominable! The deteſtable vileneſſe whereof is ſuch; that rather, *by Exclamation*, I thought it Good to *Renounce it*; Than, with *Scripture*, or Reaſon, to Confute it. Seeing, *All Reaſon*, and All *Scripture*, giveth *All glory* vnto GOD; and *this Blaſphemous Errour* taketh away all the *glory* of *all Goodneſſe*, from the *Father of all Mercy*, and GOD *of all Conſolation*, and giveth it unto vile and wretched *Man*; which hath, *of Himſelfe, Nothing* that is Good; but doth, *altogether*, receive it from the *mercy* and *goodneſſe* of GOD.

Heere concludeth St Auguſtin, with the Errours of *Pelagius*; and ſaith, That *All theſe* Errours *He Revoked*, and *Renounced*, in the *generall Councell* of *Paleſtine*. *The Concluſion of the firſt part of this Treatiſe.*

Thus

Thus have I ſet forth, *in Engliſh*, theſe *Errours* of *Pelagius* together; That thou, which art *willing* to *know* the *Trueth*, and underſtand the Matter, *even as it is*, mayeſt bee *Able to Iudge*, *who they are*, that hold Any of theſe Errours; and, *not credit* the *Malice* of certaine, which (to *cloake* their owne *Falſe Opinions*) accuſe *Other* to bee *Pelagians*, who, *indeed* (from their very *Heart* and *Soule*) abhorre *All theſe wicked Opinions*; and haue beene, *many yeares*, willing to beſtow *their lives*, againſt *all theſe Abominable Errours*.

Yet there is *One thing*, whereunto *Pelagius* was Compelled to *Subſcribe*, which I haue *not rehearſed* among the Errours aforeſaid: becauſe, the *Deniall* thereof is, of all *our Goſpellers* (as I ſuppoſe) received for no Errour. The *Article* is *This*: *Quòd Infantes non baptiſati, non ſolùm Regnum Cælorum, verùm etiam vitam æternam, habere non poſſint. Hereunto* did *Pelagius* ſubſcribe: *That Infants, which are not Baptized, cannot haue the Kingdome of* GOD, *nor Eternall life*. N.B.

Which cruell Opinion, [*That All un-baptized Children are damned*] St. *Auſtin*, in many places of his workes, doth *boldly* and *vehemently* maintaine. But *Calvin* ſaith; *Explodendam eſſe Illorum Gloſſam, palàm eſt; qui Omnes non-Baptizatos æternæ morti adiudicant. It is cleare* (ſaith hee) *that their Gloſſe is worthy* (with hiſſing and clapping of Hands) *to bee driven out of Doores, which Condemne unto everlaſting Death all thoſe, which are not Baptized.*

And

And becauſe *Calvin* is with *ſo Many* of us, which are *Goſpellers*, in Authority *fully-ſufficient* to encounter with *Auguſtine*; I thinke it good (*for ſhortneſſe*) in *this Article*, to ſay no further.

There remaineth then, (*as* before *I promiſed*) *briefly to Note* thoſe things, *which I thinke* worthy to be reprooved, *about the* Doctrine *of* Predeſtination, *as it is* (Now-a-dayes) *taught of many.* The Second Part of this Treatiſe.

WHerein, leſt I ſhould *ſeeme* to ſpeake without *aſſured Ground*; and, becauſe *wordes* in *Preaching*, in *Talke*, or *Diſputation* (wherof I have heard great abundance *in this Matter*,) may raſhly paſſe with ſmall *adviſement*; and eyther, *eaſily bee Denyed*; or, ſoone *forgotten*; I am determined *to touch Nothing*, but *their very words, which are ſet forth in Print*. And, becauſe the *taking* and *anſwering* of their *whole Bookes* were a matter *long* and tedious, (Being commonly *ſtuffed*, on the one ſide, with an heape of *Opprobrious and outragious wordes*, againſt *ſuch* Private perſons, as they tooke in hand to write: And, on the other ſide, *filled*, rather with obſcure Subtilties, than with *plaine Affirmations*:) I have thought it beſt, therefore, to take *certaine Sentences*, which contayne *manifeſt Affirmations* out of *Divers late Printed Engliſh Bookes*; wherin the *Summe* & *effect* of this Doctrine (which Many doe *for iuſt cauſe* miſlike:) is *Fully*, *plainely*, and *ſimply* declared.

I reade in an *English* Booke, set forth by *Robert Crowly*, and *entituled*; THE CONFVTATION OF 13. ARTICLES, &c. These words. *viz.*

> Adam *therefore being so perfect a Creature, that there was in Him* no lust *to Sinne*; *and yet, so* weake, *that* of himselfe, *hee was* not Able to withstand *the* assault *of the subtile Serpent*; No Remedy, the onely Cause of his Fall must needs bee the Predestination of GOD.

Thou seest (Dearely beloved!) in the *Conclusion* of this Sentence, *one Point* declared, *wherein the Controversie doth consist*. For, where Hee plainely affirmeth; *That* GODS *Predestination is the onely Cause of* Adams *Fall*: (which is the Fountaine of All sinne;) *Others* (having much more *Reverend opinion* of GOD, and of his *Holy Predestination*) doe set their *Foot*, or rather, their *Heart* and *Soule*, against their said *Conclusion*: Esteeming it *farre better* to bee *Torne in many thousand pieces*, than to *thinke* or *say*, that *Gods fore-Ordinance*, or *Predestination*, is the *Cause of any Sinne*, or *Evill*.

I. God is not the Author of Sinne.

I beseech Thee; Let not thine *Eyes* bee *blinded*, nor thy *Mind muffled with malice*, eyther against the *One* party, or the *Other*: but, in the *Ballance of an upright Iudgement weigh the Difference*.

The One saith, (as, in *this Conclusion, manifestly* appeareth; And, as *afterward yet more plainely* hee affirmeth;) That the *Predestination of* GOD *is*

the

the onely Cauſe of *Adams ſinne*; and ſo (*Conſequently*) of *All evill.*

The other affirmeth *directly Contrary*: that GOD or *his predeſtination is the Cauſe of No Sinne, or Evill; but the onely Cauſe of all Goodneſſe and Vertue.*

And Herewith agreeth the Holy and *Divine Apoſtle S. Iohn* in his Epiſtle; ſaying: *All that is in the world (as the Concupiſcence of the Fleſh, the luſt of the Eyes, and the Pride of life,) is Not of the Father.* 1. Ioh. 2.

All Good things, that are in the world, are (no doubt) *of* GOD, our *Heavenly Father*: But, what ſoever in the world, is *Concupiſcence, Luſt, Sinne, Evill*, or *Wickedneſſe, That ſame is not of* GOD *our Heavenly Father*; as S. *Iohn* doth plainly and preciſely affirme. The *like* plainneſſe uſeth alſo the holy Man *Ieſus*, the Sonne of *Syrach*; in theſe words: Say not *Thou, It is the Lords Fault that I am gone by*; For, *thou ſhouldeſt not doe the thing that* GOD *hateth. Say not Thou; Hee hath cauſed me to goe wrong: For, He hath no Need of the Vngodly.* Eccluſ. 15.

The very ſame thing is plainly declared in theſe Scriptures following, and in *other* places almoſt innumerable. [*Pſal.* 5. a. *Prov.* 19. a. *Ierem.* 7. c. & 19. B. *Oſe.* 13. c. *Iob.* 34. b. & 36. B. *Rom.* 7. b. & c. 1. *Cor.* 4. F. *Iam.* 1. c. *Exod.* 34. A. *Deut.* 5. D. 2. *King.* 14. b. *Pſal.* 81. c. & 144. b. *Prov.* 1. c. *Wiſd.* 1. c. 2. D. 11. D. 12. B. C D. 15. A. *Eccl.* 2. D. & 18. B. *Eſa.* 5. A. & 3. D. & 55. B. & 65. A. *Lament. Ier.* 3. *Cap. Ezek.* 18. c. D. & 24. b.

& 33. c. *Ioel.* 2. A. 4. *Esdr.* 1. c. & 2. a. & 7. c. & 8. c. *Math.* 23. E. *Act.* 17. G. 1. *Tim.* 2. A. & 4. c. 2. *Pet.* 3. B.]

The same saith S^t. *Augustine* also plainely, in these words: *Non ergo Casus Ruentium, nec Malignitatem iniquorum, neq; Cupiditates Peccantium, Prædestinatio Dei aut* EXCITAVIT, *aut* SVASIT, *aut* IMPVLIT; *sed planè prædestinavit* IVDICIVM *suum, quo unicuiq; retributurus est, prout gessit; sive Bonum, sive Malum: Quod* IVDICIVM *futurum Non esset; Si Homines, Dei* VOLVNTATE *peccarent.* Neither *the Falls, of them that Fall; nor the wickednesse, of them that are wicked; Nor the Lusts, of them that offend, hath the predestination of God, either* PROVOKED, MOOVED, *or* COMPELLED: *but, without doubt, He hath Fore-Ordained his* IVDGMENT; *whereby He will recompense every man, according as He hath done, whether it bee Good, or evill: The which should bee no Iudgement, if Men did sinne, by the* WILL *of God.*

Note.

And although There bee *some places* of Scripture, whereupon *They would ground this Opinion,* [*That Men should sinne, By the* WILL *of* GOD; or, that GOD should predestinate, or ordaine men to sinne;] as where it is said: *That God hardened the Heart of Pharaoh*; and such like: yet pertayneth it *Nothing to that purpose*, if it bee weighed with the *Rest of the Scripture.* For as S^t. *Augustine* saith: *Ipse, quasi eos indurat; quia Iusto Iudicio indurari finit.* He doth (saith St. *Austin*) as it were, Harden Them; because that, with his Iust Iudgment

August. lib. de Essent. Di.

ment, he ſuffereth them to be hardned. And in his Booke *De lib. arbitr. & gra. C.* 21. He ſaith: Where, at any time, we reade in the Scripture, That Men bee SEDVCED, or Their Hearts HARDNED of GOD; There, may we not doubt, but that Their wicked DESERVINGS went BEFORE: Leſt, ye run (ſaith he) into the ſaying of *Salomon. Inſipientia viri violat viam eius, Deum autem cauſatur in corde ſuo.* The Fooliſhneſſe, of a Man, Defileth *his wayes:* but hee *ſaith* in *his heart*; GOD is the CAVSE.

Of this *HARDNING* of Heart, *Melancthon*, in his *Common-places*, ſpeaketh very plainely; ſaying: *Nec Figuræ illæ verborum offendunt, &c. Neyther* (ſaith he) *do theſe* figurative ſpeeches offend, [as, *I will HARDEN* the Heart of Pharao; and ſuch like:] For, it is *Certaine*; that, in the *HEBREW Phraſe*, they ſignifie a *PERMISSION*, or *Suffering*; and not an *Effectuall WILL* of GOD. As, [*Leade us not into Temptation:*] That is to ſay; *SVFFER us not*, to bee lead into Temptation.

Theſe are *Melancthons* words: And *Marke* what *Hee* ſayth of the *HEBREW Phraſe*: For, *All* Men know *Him* to be a *Man* Learned. But, (to bee ſhort;) It is ſurely to bee *marvailed* at, that although *They* doe thus *accuſe Gods predeſtination* to be the *onely Cauſe of* of ADAMS FALL, (which is, indeed, Not onely *Sinne:* but alſo the very *Well-ſpring* of *All wickedneſſe*;) And the *Filthy-Fountaine* of all our Vncleanneſſe:) That yet

N.B. THEY dare affirme *THEMSELVES* to bee the *ONELY Friends* and *Lovers* of *Gods Predeſtination*; and *All Others* to be the *Enemies* of GODS Holy Predeſtination, who doe not *ſubſcribe* unto *This their fantaſticall Imagination.*

Moreover, if it ſhould be ſaid, That *They make* GOD *the Author of Sinne*; *They* would cry, *Nay*; and ſay, They were ſlandered.

But, whether GOD be not the *Author* of *That*, whereof He is *the onely Cauſe*, Let the *un-corrupted Heart* Iudge.

Alſo (to ſay the Truth) when They ſee *their Time* and *Place*, They are *Bould-enough*, yea even, to uſe the Terme, Author; (in that *ſame manifeſt* ſenſe:) as in a Booke ſet forth by *Iohn Knoxe*, *Againſt an Adverſarie of Gods Predeſtination* (as He calleth Him:) Wherein Hee, (*Page.* 158.) ſayth thus: *viz.*

> Therefore whatſoever the *Ethnicks* and *Ignorant* did attribute unto *Fortune*, *WEE* aſſigne to the *PROVIDENCE* of *GOD*.
>
> And ſtraight woy, he ſaith:
> Wee ſhall Iudge *nothing* to come of *Fortune*; but that *All* commeth by the *Determination* of His *Counſell*; And, further; It *Diſpleaſeth* him, when we eſteeme *Any thing* to proceed from *Any other*: So that wee doe Not behold and know him, Not-onely the *Principall Cauſe* of *All* Things; but Alſo, The

The AVTHOR appointing *All* things, to the *One-part*, Or, to the *Other*, by his Counsell.

Marke well his wordes, and the *very Sense* thereof. *All commeth from God* (saith Hee:) GOD *is the principall Cause*; and, *God is the Author of it, whatsoever it be*; *God appointeth All things, both to the One part*; *and to the Other*; both to the wicked, and to the Godly. *All THINGS*; Nothing is excepted; As well DAMNATION, as *Salvation*; as well *Sinne*, as *Vertue*; as well *Wickednesse*, as *Holinesse*; yea, if it hap to bee *MVRTHER* it selfe. (For, THAT (a little before) by *Name* Hee rehearseth:) *Whatsoever* it be, it Proceedeth from *None other* (saith Hee) but from GOD. GOD *so hath appointed it: God is the Principall cause of it:* Yea, not onely the *principall Cause*, but also the *Author* of it.

Here thou seest, those *Plaine-termes*, which *sometime* (*for a little nice lisping*) they Cannot, or will not Speake. [Sc. *That God is the Author of all MVRTHER and Mischiefe.*]

As for *Fortune*, I know it to bee an *Heathenish-Fable*. But, where He saith, that God *is not onely the Principall Cause, but Also the Author of* all things, without any exception: and that *whatsoever the Ethnicks attributed to Fortune, That same wee ought to ascribe unto the Providence of God*; It is such a *Wide* WANDRING, and *Large* BLASPHEMY, as hath not beene lightly heard.

For,

For, who knoweth not, that unto *FORTVNE*, the Ethnickes aſcribed *Treaſon* and *crafty Conſpiracie*? As where they call Her, *Inſidioſa, perfida, & Maleſida.* Vnto *Fortune* they aſcribed *cruell Murder*, and *tyrannicall Miſchiefe*: As when they call Her, *Aſpera, Dura, Sæva, Truculenta.* Vnto *Fortune*, they aſcribed filthy *Luſt*, and impudent *Bawdry*: as when they call her; *Lenocinans, Bruta*, and *Impudens.* Vnto *Fortune*, they aſcribed ſcornefull *Pride* and *Vaine-glory*: calling her, *Imperioſa, Procax*, and *Superba.* Vnto *Fortune* they aſcribed *beaſtly Blindneſſe*, and *rude Ignorance*: calling her, *Cæca*, and *Exoculata.* To conclude; unto *Fortune*, the Ethnickes aſcribed *All perverſe and Peſtilent wickedneſſe*, and *all abhomination Deteſtable*: calling her, *Nefaria, Abominanda*, and *Improba.* Yet ſay *theſe Profeſſours of Deſtinie*, [whatſoever the Ethnickes aſcribed unto *Fortune*, *That ſame ought wee* to attribute to the *Providence* of GOD.] Yea, and GOD is the *very Author*; the *Principall cauſe*; and the *Onely cauſe* thereof.

But, now to returne againe to Mr. CROVVLY. After that hee hath written, that GODS Predeſtination is the Onely cauſe of *Adams* Fall: Then goeth hee forth in the ſame Booke, and the *ſame Article*, unto the *NEXT execrable Wickedneſſe* committed in the world; ſaying:

> *Now, what ſay wee of* CAINE? *Was Hee not* Predeſtinate to ſlay his Brother? *No, ſay the* Free-will men.

Heere,

Here, thou seest (Dearely Beloved) *Who they are*, that so *Odiously* are *noted* with the Name of *Free-will-men*: not onely the *Papist* (against whom *Hee pretendeth, there* to write;) but Namely *all Those*, that say GOD *Hath not predestinate any Man to commit Murther, or such-like wicked Abhomination.* These, *They* call *FREE-Will-Men*, These, *They* call *Pelagians.*

Indeed, Such as *So* maintaine *Free-will*, That a Man by Free-will, without the Grace and Helpe of GOD, may absteine from Evill, or doe Good [As the blind *Papists* doe, and (as before is proved) that *Pelagius* did hold: or as (before rehearsed) *William Samuel* saith: *That men may Deserve God:*] *Those*, I say, might worthily bee called *Pelagians*; becaus *They* hold, eyther *All*, or *Some part* of *His Errours.*

But, *Those*, which Teach that *all Murther* and *Mischiefe* springeth out of GODS *Predestination*; or, That *Any Man-slayer is predestinate of GOD to kill his Neighbour*; or, *any Adulterer, to lye with his Neighbours wife*; or, *any Traitor, predestinate of God to Conspire against his Prince*; or, *any Rebell, to Rise against his Soveraigne*; (as *These men* most *plainely* affirme;) They hold *in this poynt* the *Error* of the *Manichæans.* Which was (as yee heard before, by the words of Saint *Augustine*;) *Hominem peccatum vitare non posse. That a Man cannot eschew Evill*; or, *cannot choose but commit sinne.*

These Men (I say) which affirme, *That* Cain *was predestinate to murther his Innocent Brother*

Abel; and (as, in the ſame Booke and ſame Article alſo, he ſaith) that

> *The moſt wicked Perſons, that have beene, were of* GOD Appointed *to be* Wicked, *even as They were.*

They hold the *Error* both of the *Stoicks*, and alſo of the *Manichæans*.

Auguſt. retract. l. 1, c. 9. & 16. That is to ſay, (as AVGVSTINE declareth) *That evill hath his Originall of Gods Ordinance; and not of mans Free-will*, For if *Murtherers*, *Adulterers*, *Theeves*, *Traytors*, and *Rebels*, be of GOD Predeſtinate and *Appointed* to be *Wicked*, (*even as they are*,) and cannot chooſe, but, *of meere Neceſſity*, by the *Ordinance of GOD*, commit all ſuch wickedneſſe, even as they doe: Then, what is our life, but a *meere* Deſtiny? All our Doings, Gods *Ordinances*; and *All our* Imaginations, *Branches* of Gods *Predeſtination*?

And I doubt not, but the Stoicks and Manichæans, would alſo *Temper* the matter with *great Diſcretion* of words: (as *Theſe men* will ſay, that wee muſt ſpeake *more Reverently* of the Matter;) But, ſeeing they *plainely* hold *theſe Principles*, and (when they ſee their Time) ſpeake *plainely* thereof *Themſelves* [as you may well perceive, by that which hath beene already, and ſhall yet, more at large, be rehearſed;] I ſee no cauſe, why it ſhould not of *All men* be *plainly* declared. Againe; if it be a *Truth*, why ſhould it not bee *plainely* ſpoken?

If

If it bee a *Truth*, that *Traytors are predestinate of GOD to Conspire the Destruction of their Princes*; and, *Rebels, predestinate of God, to make insurrection against their Soveraignes*; If, I say, it bee a *Truth*, that GOD hath so Predestinate them; and, that *They must* of *Necessitie*; and *cannot choose* but commit such wickednesse; *why should it not bee plainely spoken?* Except, a man should bee *ashamed* to speake the *Truth*.

But in what *Scripture* is *That* written? Or, is it not rather written? *For thy life, shame not to say the Truth.* And surely (to say as it is) I see not well, *How any man* can speake *more plainely*, in this matter, than *they themselves* doe. For, what can bee more plainely spoken, than *that Gods Predestination, is the onely cause of* Adams *Fall?* And, *That* Cain *was predestinate to slay his Brother?* And, *That God is both the principall Cause, and* also the *Author of All things, both on the One side, and on the Other; appointing all things to All men?* And, *whatsoever Ethnicks ascribed to Fortune, that same wee ought to attribute unto the Providence of* GOD? And, *That that the most wicked persons, that have beene, were of GOD appointed to bee wicked, even as they were.* Eccl. 4. d.

And further, in the same *Booke*, and same *Article*, hee sayth:

Yea, I am sure, that you will grant; that if God *doe Predestinate a man, to doe things rashly; and without any deliberation, He shall not Deliberate at all; but runne headlong upon it;*

bee it Good or Evill, that hee doth.

He makes also an argument, after this sort; saying:

Maior. *What soever* God *foreseeth and predestinateth, must Necessarily come to passe: (for his Prescience and Predestination are infallible.)*

Minor. *But He Fore-seeth and Predestinateth all Things.*

Conclusio. Ergo. *All things must come to passe, of Necessitie.*

The *Minor* of which Argument, is *apparantly false.* For, Though God *fore-seeth all* Things; yet, doth hee *not predestinate all things.* For, His *Fore-sight* doth extend, *Both* to *Good* and *Evill*: But, His *Predestination* is *ONELY* of things, that bee Good: As the *Scriptures*, and *all ancient Writers*, prove.

And, here againe, it is to bee noted also, how *plainely* they make *GOD the Author of Sinne.* For, if this *Maior* be True (viz. *That* God *doth not onely fore-see, but also predestinate all things*; yea, *even Sinne and Evill*: As the fall of Adam, the Murther of Cain; and the wickednesse of all them, that have beene most wicked:) Then may this *Minor* be truely annexed: [viz. *That* God *is the Author of all that he predestinateth:*] And so, must this *Conclusion* needes follow: (viz. *That* God *is the Author of all Sinne and Evill.*

The

The First Part, [viz. *That* GOD *predestinateth all Things*; Or, *all that hee Fore-seeth*;] is a *Proposition* of *their owne Assertion*, without any Ambiguity, or doubtfull meaning.

The *Second* Part, [viz. *That* GOD *is the Author of all that he predestinateth*;] is *My affirmation*: which is so True and Manifest, that *they* have scarce any manner of *Colour* to Deny it. For, what is it to *predestinate* any thing? But, *First*, to *Purpose*, *Decree*, *Appoint*, and Ordaine it to bee done? Now, Hee which *First Purposeth*, *Decreeth*, Appointeth, *Ordaineth* or *Inventeth* a Thing to *be done*, is not *Hee* The *Author* of the *same*? Or is not *Hee* rightly called; *Causa*, *Origo*, *Fons*, *Radix*, *Principium*, Author? The *Cause*, *Originall*, *Fountaine*, *Roote*, *Beginning*, or Author of the same?

He which *first* Purposeth, Decreeth, Appointeth, and Ordaineth an Insurrection, or Rebellion to be made against his Prince, is not he to be *Apprehended*, as the *very Author of all the Sedition*? And *worthily*, or *Rightly*, so to be judged, and called? What man can bee so Ignorant, as not to perceive it? For all the world knoweth, that, for *None other Cause*, One is sayd to bee the *Author of any thing*, but onely for that, eyther Hee is the *first Inventor*; or else, the *first Purposer*, Appointer, and Ordainer of the same. And also, whosoever is the *first Inventor*, or else the first *Ordainer* of any Thing; *most properly*, *Hee* is said to bee the *Author* of the same.

Maior. *Now, marke, againe, the* Argument; *and see, how the* Conclusion *followeth.* God Predestinateth All *things*; *yea, even* Sinne, *and* Evill.

Minor. *And,* God is the Author *of* all that he predestinateth; *as hath beene plainely prooved.*

Ergo.

Conclusio. He is the Author of Sinne.

This must needs follow; if the *first Proposition* be granted: [viz. *That GOD predestinateth, or ordaineth all things*: or, *All that he Fore-seeth.*]

Wherefore the *old Writers*, in Confutation of the *Manichæans*, laboured in *nothing so much*, as to prove, that *although* God *did fore-see all things* (*Both good and evill*:) *yet did hee onely-Fore-see*, and *Not Predestinate, those things which are evill*: As, by an *Infinite Number* of places, out of the *ancient Writers* (if shortnesse would suffer) I could easily prove. But one place of S^t. *Augustine* I will rehearse: which doth not onely resolve clearly this matter, (Betweene *Fore-sight*, and *Fore-ordinance*; or, betweene the *Præscience* and *Predestination*;) but also most *plainely teacheth all that is to be said* of Predestination. *Prosper*, rehearsing the *words*, and *defending* the *Opinion* of *Augustine*, [where he prooveth, that the *Divell* can scarce be called the *Author of Sinne*; because it came of Mans *owne* Will: and asketh, by what *Madnesse* and *Frensie* Men doe attribute *that* unto *God*, which *cannot be, altogether*, *ascribed* to the

Prosper. ad Object. Vinc.

Di-

Divell?] at the *laſt*, hee concludeth with theſe words of AVGVSTINE.

Nihil ergo Talium Negotiorum Deus prædeſtinavit, ut fieret: Nec illam animam nequiter turpiterq; victuram, ad hoc, ut taliter viveret, præparavit. Sed Talem futuram non ignoravit: & de Tali, *Se* Iuſtè *Iudicaturum eſſe, præſcivit: Atq;* ita, ad *prædeſtinationem, eius nihil aliud referri poteſt, niſi quod* aut ad debitam *Iuſticiæ* Retributionem, *aut ad indebitam pertinet gratiæ* largitatem. Therefore (ſaith he) *God hath predeſtinate no Part of any ſuch Doings: neyther the Soule, which afterwards lived wickedly*, and filthily, *hath he prepared to that end, that it ſhould ſo live: but, Hee was not ignorant, that ſuch a One it would bee*; and *of ſuch Hee foreknew, that he himſelfe would Iuſtly iudge.* And *ſo Nothing may bee referred to the Predeſtination of* GOD, *but onely that, which pertaineth to the due recompenſe of his Righteouſneſſe, or to the undeſerved guift of his Grace.*

Theſe are the words of S. *Auguſtine*: which, ſurely, are marvailous full of pyth; containing the whole Summe, of that which may bee ſaid, in *this matter* of Gods predeſtination: and are therefore *moſt worthy to be noted*; yea, and to *bee committed to memorie.* For, *being thorowly weighed, They doe plainely ſet forth, the full reſolution of all this Queſtion.*

But, to returne againe unto *Thoſe*, that (*Contrary to the Scripture, and all ancient Writers*) doe teach, that GOD doth not onely *Fore-ſee*, but alſo

alſo *Predeſtinate* both *Good and evill*; as well, the *Murder of Cain*, as the *Holineſſe* of *Abel*, (and *thereby* make *God* plainely the Author of Sinne:) when *they* perceive the *outragious Blaſphemy*, to be over-much *Apparant* and manifeſt, Then doe they (*Sometime*) cloſly *rowle it up in a Riddle* again; which, for the *Darke ſpeach* thereof, may ſerve, at the leaſt, to *Blinde the eyes of ſome*. As, where (among many other wayes) they *plainely* make God the Author of Sinne [Saying; that God is not onely the *Principall Cauſe*, but alſo the *Author* of *All Things*, without *Exception*, both on the *One Side* and on the *Other*;] if they be then urged with the *Conſequence*, [*That God is the Author of ſinne:*] They will Anſwere: That in *All Abomination*, God is the *Author* of the *Fact*; but, *Not* of the *Crime*. As, of the *Fact*, *Deede*, or *worke*, of *Adulterie*, Sodomitry, Murther, and Idolatry; *God is the Author* (Say They:) but, *not* of the *Fault*, or *Crime*.

N. B.

This Ænigma, have I heard *ſome men* uſe: and it is alſo written in a *Booke*, intitled, [A Briefe Treatiſe of *Election and Reprobation*;] lately ſet forth, and printed in the *Engliſh* Tongue; where He ſaith thus.

Though we be Compelled *to ſay, that* God *is the* Author of the Fact; *yet, wee muſt anſwere; but* Not of the Crime.

Areade, Areade; what is that? God is the *Author*

thor of the very *Fact* and *Deede* of *Adultery*, *Theft*, *Murther*, Treason: and yet, he is not the *Author of Sinne*. And why? The *subtilty* of the *Riddle* is *This*: viz. *That Sinne is No-thing*. The theife is not hanged for the *Deed*, which he hath committed; [For GOD *is the author thereof*:] but he is hanged *for the sinne*: and that is, For *No-thing*. For, when *they* say, *God is the author of all things*: Then *Nothing* is excepted; *but*, *sinne*, is *Nothing*: And, therefore *he is not* the *Author of sinne*. The thiefe, is hanged, *for nothing*: The *Murtherer*, is put to death, *for nothing*: The traytour looseth his Head, *for nothing*: The wicked are punished in everlasting fire, *for nothing*. A Marvelous *Sophistication*! a strange Paradox; and cautelous *Riddle*.

But (to be short) though, *many wayes*, this subtilty might be answered, I will take only the *Definition* of *Sin*; as I find it written in the *same booke*: where he saith, very Truely:

The Nature of Sinne *is* Defined, *by the authority of Scripture, to bee*, a Thought, Word, *or* DEEDE, *Contrary to* the will of GOD.

Now, because *They* say, that *God* is the Author of all *evill* DEEDES, though not of the *CRIMES*; Let us *passe over* the *evill Thoughts*, and *evill WORDS*, and speake onely of the *Deede* it *selfe*, (which *He himselfe Defineth*, to be *Sinne*, and *contrary* to *Gods will*.)

If *God* then be the Author of that *FACT* or *DEEDE*, which *Deede* is *Sinne*, and *contrary* to *Gods will*; How can *Hee* then say, that GOD is the Author of the *FACT*, but, not of the

FAVLT? Seeing *hee himselfe* setteth forth, not *onely* a *Thought*, or a *Word*; but also, a *DEEDE* to be Sinne. And, if *God* be the Author of that *SAME DEEDE* (which *DEEDE* is Sinne) Is it not a thing most plaine, that *God is the Author of Sinne?*

And *All this their Travell* is to prove, That the *Ordinance* and *Predestination* of GOD, doe so carry men, even *Headlong*, unto *all actions* (bee they never so Mischievous) That, *of Necessity* they *must Needs*, and *Cannot Choose* but commit the same. As though *Gods Predestination* were like a *Tempest of winde, so blowing*, in the *Sayles* of Mans heart, That, by It, He is carried *Headlong* to *all* things *whatsoever* he doth. According to the *saying* of the *Poet:*

Iam magis atq; magis Præceps agit Omnia
FATVM.

Now more and more, *DESTINY* hurleth all things *headlong*.

But surely, This *STOICALL Necessity* maketh such a *Confusion* of all things; That, (let them *colour* up the matter with as much *cunning*, as they can; and *Qualifie* it with as *Faire words*, as may bee;) yet shall there never the *State* of a *Common-wealth* in *England* stand, if this *perswasion* may once take *Perfect Roote* among the *PEOPLE*: besides, that it is *vtterly repugnant to the Holy Scripture*; and, *against all ANCIENT Writers*: as shall bee, hereafter, briefely prooved.

And

And whereas *They deny this Doctrine*, of *Theirs*, to be the *Stoicall Opinion*: [becauſe the *STOICKS* (ſay they) fained, that *Nature*, with ſuch *Order of Cauſes*, as *ſhe* hath *Tyed together*, doth bring all things to paſſe *By Neceſſity*: But, *They* affirme, that GOD by *his Fore-ordinance, æternall Predeſtination* and *Providence*, bringeth all things to paſſe, By a *like Neceſſity*] *Thus*, the *Beſt-learned* of them make the Difference.

But a *plaine Deluſion* it is to *blinde* the eyes of men withall. For, (as *Priſcianus* ſaith) *FATVM* (which we call *Deſtiny*) is derived of the *Participle Fatus*; which is, as much to ſay, as *ſpoken*: Becauſe it is *Nothing elſe* (ſaith *hee*) but that, which is *ſpoken* or *appointed* of GOD. As if a man ſhould ſay; It muſt *Needes* be *SO*; For *God hath ſpoken the word*. *Euſebius* alſo, citing the *Definition* of *Chryſippus*, ſaith: *Fatum is nothing elſe, but a Certaine Decree, Ordinance*, and *Determination* of *God*. Which thing (To make no more Rehearſall of many mens *ſayings*) St. AVGVSTINE plainely Declared. *Thus* (ſaith he) *it is proved, that they did call the Will of the High-God, FATVM: Gods-Will* (ſaith St. AVGVSTINE) they (*Stoicks*) called *Fatum*, or *Deſtiny*. *Aug. de Civ. Dei lib. 5. cap. 1.*

It is manifeſt therefore, that the *Stoicks* did *not imagine*, that *Nature, by an order of Cauſes*, brought *all* things to paſſe by a *Neceſſity*: But rather, that *God, Fore-ordaining* and *appointing in order all cauſes in Nature*, (or, *otherwiſe*) brought all things to paſſe by a *Neceſſity*.

Which thing, together with the *Order* of *Causes*, *Tully* speaketh of, plainely; saying: *Fati Necessitas, &c.* The Necessity of Destiny (saith *Tully*) is That, which of GOD is *Ordained* and *appointed*, that it come to passe by an *Everlasting Order of Causes.*

The *SAME ORDER of Causes* also is *not-Forgotten* of *OVR MEN*; That, in *All points*, *Their Doctrine* might agree with the *Stoicall Doctrine*: as in an *English* booke, *translated* out of French, lately set forth in print, and Entitled [*A Briefe Declaration of the Table of Predestination.*] Where he saith:

Seeing God *hath appointed the* End, *it is Necessary also that He should* appoint the Causes, *which* Leade *vnto the* same End.

As if he should say: *Like as God hath appointed some Man to be hanged; so, hath he appointed him also to STEALE; as a cause leading him to the same End, whereunto hee hath appointed him* Or else; *It was his Destiny to be hanged.* Ergo; *it was not his Destiny to steale.* Or *Thus*; (*which is all one*) *He was appointed, by* GODS *Predestination, to be hanged.* Ergo; *He was appointed, by Gods Predestination to steale.*

For, seeing God hath appointed the end (*saith He*;) *it is Necessary also, that he appoint the Causes, which leade to the same end.* As for example: If *this* bee true which they say: (viz. *That God doth Predestinate all things*; or, *That God doth both appoint the end of all Things*; and *also the Causes which leade to the same end*:) Then doth it follow, and may *truely* be said; That *Martin Swarth* with *his men* was *appointed*

ted and *Predeſtinate* of God to be *ſlaine at the Battell of Stoke.* And further it followeth; As God appointed *Martin and his Fellowes* to *This end:* So was Sr. *Richard Symon,* the *Prieſt,* Appointed and Predeſtinate of God, to *powre* in the peſtilent *Poyſon* of privie Conſpiracy, and *Traiterous* miſchiefe of *vaine-glory,* into the heart of *Lambert;* (his ſcholler) as *a Cauſe,* leading vnto the *ſame end. Item;* that *He* (the ſaid *Lambert*) was appointed and predeſtinate of God, to *conſent* and *agree* unto the *peſtiferous perſwaſion* of his *Maſter* (Sr. Richard) in the Pride of *Lucifer,* to *aſpire* to the High type of Honour, in *Depoſing* (if *Poſſible* it were) the *Right & moſt Noble Heire* of *England;* and Elevating *himſelfe* (like a *Traiterous villaine*) into the *Royall throne* of the ſame. And, that, *Thus, he* was *appointed of God* to do, as *Another Cauſe,* leading to the *ſame end,* which *God Ordained.* Item; that the *Iriſh men* were *Appointed of God* to be Rebellious *Traytors,* againſt *their Soveraigne Lord,* the *King of England;* and, to maintaine the *Falſe* and filthy *Quarrell* of the ſaid *Lambert,* As *Another Cauſe,* leading unto the *ſame end. Item;* that the *Lady Margaret,* (*Siſter to K. Edward the 4.*) was *appointed and predeſtinate of God,* to be a *Traitoreſſe* to *England;* and, to employ all her *Wits, Forces,* and *Power,* to the utter Deſtruction of *her naturall Countrey,* as *Another Cauſe* leading to the *ſame end. Item;* that the ſaid *Lady Margaret* was *appointed of God,* to *conduct* and *hyre* the ſaid *Martin Swarth* and *his men,* to *Invade* the Realme of England, as *Another Cauſe* leading to the *ſame end.*

vix. K. Henry the ſeaſenth.

Item; That the ſaid *Martin Swarth*; The *Earle* of *Lincolne*; The *Lord Lovell*; the *Lord Gerard*; and *Divers other Captaines* of the *Rebels*, were *Appointed* or *Predeſtinate of GOD* to bee of ſuch *valient Courage*, in maintaining the Falſe quarrell of *Traiterous Lambert*, that They were ſlaine, (and, On the *Other ſide*, that many a True Engliſh mans Blood was ſhed,) at the Battraile of *Stoke*: which was the *end* of this woefull Tragedy; And (By this *Their Manifeſt forme of Doctrine*) was *Altogether*, and *every part*, *appointed* and *Ordained of God*. Both the *end* and alſo *the cauſes* above rehearſed, and *others Innumerable*, which did *leade* to *that ſame end*.

Alas! who ſeeth not the *Deſtruction* of *England* to follow *This Doctrine?* who ſeeth not, the *Confuſion* of *All Common-wealthes* to depend hereupon? what *Prince* may ſit *ſafely* in the *ſeate* of his *Kingdome?* what *Subiect* may live *quietly*, poſſeſſing his owne? *what Man* ſhall be ruled by *Right* of a Law; If *this opinion* may bee *perfectly placèd* in the hearts of the *People?*

But (to be ſhort) Thou ſeeſt here, by *Example*; The *ſame* which *Tullie* calleth (*Series Cauſarum*) the *Continuall order of Cauſes appointed of God*: and *Our Men* (even in like manner) call it, *the Cauſes appointed of God, to leade vnto the ſame end, which he hath ordained*: whereupon followeth the *Force* of *CANNOT-Chooſe*; which is called, *Fati Neceſſitas*, *Fatall Neceſſity*: or, the *Neceſſity of Gods Ordinance*. For, (as you have heard) *Fatum*, is

Nothing

Nothing elſe but a *Decree*, or *Ordinance of God*.

Which *Neceſsity* is ſet forth of *ſome* Men, vnder the *Name of Gods Predeſtination*: and *Now* oftentimes the *ſame thing* is ſet forth alſo, by *This* word, *Providence*. Which *Name of* PROVIDENCE Likewiſe, the *Heathen Stoicks* uſed for the *ſame purpoſe*; as *Cicero* ſaith, *Pronœa, Anus Fatidica Stoicorum*, quam latinè licet Providentiam dicere. *Pronœa in Greeke*, (ſaith He) *the Old wife of the Stoickes*, that *ſetteth forth their Deſtiny*, which *in latine may be called Providentia, the providence of* GOD.

But, let them call it *Providence, Predeſtination, Pre-Ordinance*, or *what they will: This* is, no doubt, the *very Stoiches opinion*; [viz. That *God hath ſo appointed and pre-ordained All things*, That, of *Meere Neceſsity, they come to paſſe*: And, *whatſoever men doe* (whether it bee good or evill) *they* CANNOT CHOOSE *but doe it*.] Which *Neceſsity*, *Seneca* alſo manifeſtly declareth, in theſe words: *Neceſsitates omnium Rerum, quas Nulla vis rumpat, Fatum exiſtimo. The Neceſsities of all things* (ſaith he) *which no Force*, or *violence can breake, That ſame I hold to be Deſtiny.*

And, as for that, which the *Heathen* did attribute to the *Starres or Planets*, They meane none *Other*, but that *God ordained the Planets, in Nature, to worke ſuch things*, as Hee, before, had decreed and appointed. Even as *we alſo Iudge*, That GOD *uſeth the Operations of the Planets*, in *ſending*

ſuch

such Raine and Tempest; faire weather, or foule, as his pleasure is.

Let *them* say, therefore, what they can, or will: This *meere Necessitie*, which *our Men* doe *teach*: is the *very Same*, which the *Stoickes* did hold. Which opinion, because it destroyed the *State of a Common-wealth*, It was *banished* out of *Rome*, as St. *Augustine* declareth, *Lib. Quæst. vet. & Nov. Testam.* Where, *Hee* notably refelleth *that Opinion*, in these few words; saying:

Quâ ratione Nati dicuntur, &c. By what reason (saith *Augustine*) *were they borne, which banished* (MATHEMATICOS) *the setters forth of Destinie out of Rome? Which law was kept*; and *they were but Heathen. How were those Things done by Destinie, which make against Destinie? But surely if there bee a Destinie, it doth nothing against It selfe*; saith St. *Augustine*. For *so* were *Destinie*, no *Destinie*: Or, at the least, *Destinie fighting against it selfe*.

Mathematicus, is often taken, as S. *Augustine* useth it heere, for *Genethliacus*: whose profession was to declare mens Fortune or Destiny, by the Time of Nativitie. Which in *Esa.* 2. The translation of *Zurich* calleth *Mathematicos*: and our Translator calleth it: *Tellers of mens Birth.*

Or, (to speake the *Same*, in those words, which Our Men (*by abuse*) taken out of Scripture, to maintaine the very *same Matter*:) If *it bee* GODS *Predestination*, that men should *write* and speake *against his Predestination*, (as, *they say*, some doe:) Then is GODS *Predestination*, a *Kingdome*, not onely *divided*; but also fiercely Fighting against it selfe. O miserable Absurdity! which any *Child* may perceive must needs follow; If All thinges come to passe, *with absolute Necessitie*, by GODS *Predestination*; as *They teach*.

This

This same Doctrine also [*That all evill springeth out of* God's *ordinance*: Or, *that Gods Predestination was the Cause of* Adams *fall, and of All wickednesse*:] is plainly maintained in an *English Booke*, lately set forth and intituled (*Against a Privie Papist, &c.*) Where, among many Open and plaine Sentences upon this matter, I finde *an Argument* made; in these wordes:

Major, — *Whatsoever was in* Adam, *was in Him by* Gods will *and* Ordinance.
Minor, — *But*, Sinne *was in* Adam.
Conclusio, *Ergo*. Sinne *was in Him by* Gods will *and Ordinance*.

The *Maior* of which *Argument* (being understood of *Adam, after his Fall*) is manifestly *false*: and therefore the *Conclusion* also is *false*. For if it may be said of *Adam*, after his Fall; (as, by the *Minor*, you well perceive, that *he* so understands it;) Then may it also bee sayd, *now*, of any Man; [That, *what execrable wickednesse soever is in Any man, that same is in him, by* God's *Will and Ordinance*.] Hee goeth about also to proove the same, by *another Argument*, which hee maketh, speaking of the *lying Spirit*; saying:

Major, — *God* commanded *him to Sinne*:
Minor, — *But, God* commanded *nothing, which hee* ordayned *not*.
Conclusio, Ergo: *So hee* ordayned *him to Sinne*.

Which *argument*, it is marvayle, that *Any man* could be so *Blinde*, as not to see, how it might (with *much more Strength, and Force, and much more manifest Truth*) be *Turned against Himselfe*; in *This sort*; (speaking of *Adam*, yea, and of *all men*): saying.

Major, — *God* commanded *Adam*; *and doth* command *all men*, *to* Absteyne *from Sinne.*

Minor, — *But, He* commandeth *Nothing which Hee* ordaineth *not.*

Conclusio, *Ergo*, God *Ordained Adam*, and *all men* to absteyne from Sinne.

If GOD, then, *Ordained* ADAM, and all men, to absteyne from Sinne; Then did *He not Ordeyne Adam*, or *any man*, to commit Sin: So, was not Sinne in Adam, or in any man, by *Gods will*, and *Ordinance*; Nor, GODS Ordinance the *Cause* of *Adams Fall*, or of any Mans Sinne. And, Therefore, *Their Opinion* is *utterly False*.

Also, if GOD, in his *SECRET COVNSELL*, doe predestinate, appoint, and *ordaine man to Sinne*; and, yet, give unto Him a *strict law*, and *commandement*, *Not to sinne*; is not then His *SECRET WILL* contrary to his *Open WORD*? And, his *Eternall Ordinance* repugnant to his *WRITTEN LAW*? *All Their Faire words*, and *Fine framed fetches* cannot avoide it.

Yet

Yet would I further aske *them* a Queſtion: Seeing it is the Decree, Ordinance, and Will of GOD, *expreſſed in his word*, That *men ſhould not ſinne*; How *crept they* into That *SECRET COVNSELL*, where *God* Ordained, Decreed, and Willed the *Contrarie*? That is to ſay, That man ſhould Sinne?

But I heare their *Anſwere*, already publiſhed in *Print*, ſtanding in the *Third leafe*, and ſecond page, of the *Firſt Blaſt* of that *Traiterous Trumpet*, ſet forth, *againſt* the *REGIMENT* of weomen. Where, (fol. 2. pag. 2.) he, briefely and covertly, toucheth this *Cloſe* and *Privie* Counſell of God; in theſe words.

The SECRET COVNSELL *of God excepted.*

But (in fol. 3. pag. 2.) he ſaith:

I am aſſured, that God *hath* Reveiled *to* ſome, *in this* our Age, *that it is* More, than a Monſter in Nature, *That a* WOMAN *ſhall* Reigne, *and have* Empire *above Man.*

This may be the *Apocalyps* of *ſome* men in *Our Age*: But, ſure I am, it is not in the *Revelation* of St. *Iohn* the Evangeliſt, nor of *Any Other* old *Apoſtle*, or *Prophet*. *THESE NEW REVELATIONS* (which are *reveyled* to *Men of our Age*, out of a *SECRET COVNSELL*, *Decree*, and *Ordinance of God*, *CONTRARY* to the *OPEN word* and *commandement of God*)

are meete for *Thoſe* which delight in Damnable Dreames of ſome *doating Deſtinie*; and may *well* bee called the *Inſpirations* of old *Arians*; *Revelations* of blind *Anabaptiſts*; or, *un-written Verities* of Superſtitious *Papiſts*; rather than the *ſecret Counſell of* GOD, revealed to *Men of our Age*.

But, to conclude: That *Angell*, or *Spirit*, which (contrary to the manifeſt *WORD* of GOD) hath *revealed* unto *Men of our age*, that a *WOMAN*, (being *Right Inheritour* to the *Crowne* of a Realme) ought not to bee *Ruler* thereof; That ſame *Spirit* and *Angell of Darkneſſe*, hath *Revealed unto Men of our Age*, that *Caine* was Predeſtinate to Murther his Brother *Abel*; and that the moſt wicked Traytors, Murtherers, and Theeves, that live, are *Ordayned* of GOD, in his *SECRET* Counſell, *contrary to his Open Word*, to bee *wicked*, even *as they are*; and, to commit ſuch Murther, Theft, and Treaſon, even *as they doe*.

The *ſame* Concluſion, and *New Revelation*, is alſo plainly ſet foorth, in the *other* late-printed *Engliſh Booke*, before Named, tranſlated out of *French* into *Engliſh*: Where, anon after the Beginning, ſpeaking of GODS *Will*, he ſaith:

> *By vertue* whereof, *All thinges are Made*: *yea*, *even* thoſe *Thinges*, *which are* Evill *and* Execrable.

Yet, when hee hath plainly affirmed; that, by *vertue*

vertue of GODS *Will*, evill and *execrable Thinges are made*: leſt the *Horrible face of Sathan* ſhould be perceived in the *Burning flame* of Thoſe *terrible Wordes*; The matter is, afterwards, trimly covered with a cloake of unſavorie Subtiltie. For, hee declareth his mind to be; That *thoſe evill and execrable Thinges*, which are wrought by the *vertue* of GODS will, *are not Evill and Execrable*. &c.

In That they are wrought, by his Divine Counſell.

As if hee ſhould ſay; *Though they bee indeed Evill and execrable thinges*, which the *Counſell of GOD* worketh: yet are they *not Evill in that reſpect*; or, *Therefore evill*, becauſe GOD worketh Them.

But for as much (ſaith hee) *as They proceed from the Prince of the Ayre, &c.*

Or, (to ſpeake it in more *uſuall* termes) becauſe the *Divell*, or *wicked Men*, doe worke It; which nevertheleſſe (as they plainly hold and affirme,) are but the Inſtruments of GOD *appointed* thereunto; and, in doing the Same, doe *nothing* elſe, but *that* which GOD hath Ordained them to doe: and, *SO* ordayned, that they *Cannot chooſe*, but *Doe* it, *Even as they doe*.

Which opinion, *Proſper*, (defending the Sentence of St. *Auguſtine*) writeth againſt: in theſe wordes. *Praedeſtinationem Dei, ſive ad Malum, ſive* *Proſp. Reſponſ. ad Object. Gall. cap. 6.*

ad Bonum, &c. That the Predestination of GOD (saith he) *doth worke in All men, either unto Good, or unto Evill, is most foolishly said: As though a Certaine NECESSITY should DRIVE men unto BOTH: Seeing, in good Things, the Will is to be understood not-with-out-Grace; And, in evill Things, the Will is to bee understood with-out-Grace.*

But that, which PROSPER and AVGVSTINE doe (Heere) most truely call a *most-Foolish saying*; The *same* doe *These men* call the most High, and *profound Wisedome*. For, *GOD* (say *They*) predestinateth *all things*: Ergo, All Things must come to passe of *Necessitie*.

And further; M. *Crowly*, in the said *booke* of *Confutation* before named, and in the *same Article*, using the very *same Terme* of [DRIVING] He saith;

> *That Gods Predestination hath* DRIVEN *them unto it.*

And yet, not *therewith* content; anon after he sayeth: *Wee are compelled by the Necessity of Gods Predestination, to doe those Things, for which wee are Damned.* But, To repeate the whole sentence.

> *To* This *must wee Answer* (saith *Hee*) *in* This wise. *If God were* [illegible] *inferiour, to any Superior Power, To the which Hee ought to render*

der an Accompt of his Doings; or, if any of us were not his Creatures; but of another Creation besides his worke manship; Then might wee charge him with Tyranny: *because Hee condemneth us, and appointed us to be punished, for the Things wee doe* by Compulsion, *through the necessity of* his Predestination.

Marke heere (by the way) *How* all *Rulers are charged with Tyranny; for punishing Malefactors. First*, grant this Proposition, which *Hee affirmeth:* [Sc. That all offenders (as Murtherers, Theeves and Traytors) doe commit their offences, by the *compulsion of Predestination.*] *Secondly*, This *assumpted Minor*, (which he also affirmeth.) [*viz.* That it is *Tyranny*, for one that is an *Inferiour Power*, (and not their Creatour) to punish Them, which doe commit Crimes, *by such Compulsion. Then* must it *Needs* follow; that *all Rulers are Tyrants*, which punish *Malefactors*, and are *no Creators*, but *Inferior powers*. Because All Malefactors *could not choose*, but commit such wicked offences, beeing *DRIVEN* thereunto *by Compulsion*, thorough the *Necessity of Predestination*. Woe worth the *Sinfull Generation of our age!* Which hath bred and brought forth such a *Noysome Novelty* and *strange Paradoxe:* To whom the hands of GODS mercy are *stretched out all the Day long*; and yet, *They are ever defying him to the Face*; as the Prophet saith. *Esa. 65.*

Consi-

Consider (I beseech Thee) not the *Persons* of them that Speake, (bee they never so *High*, never so *Wise*, never so *Many*:) but Marke the *Opinion it selfe*; (even in *thy Conscience*, and in the sight of GOD;) whether *Any thing* may be spoken more Repugnant to the *Nature* of GOD? More contrary to the *Word* of GOD? More defacing the *Justice* and *Mercy* of GOD? Than, to say; That GOD *punisheth man with the Torments of Hell in everlasting Fire*, for doing *Those thinges*, which *Hee himselfe* hath Predestinate, Ordained, Decreed, determined, *appointed, willed*, and *Compelled him to Doe*: and That, which A man *Cannot choose*, but hee *must needes doe*, by the Force and *Compulsion* of his *Predestination*: *All* which Thinges, in those *plaine* Tearmes, THEY most-evidently *Teach* in divers parts of *Their writings*. But, of *all other*, *This* is most-*odious* and *horrible*; where they affirme; *that Men Sinne by Compulsion, thorough the Necessity of* GODS *Predestination*.

And, the *very same*, saith *Knoxe*, in the 317. side of his Booke, before-named: Affirming likewise in Those *plaine* tearmes:

> *That, the Wicked are not onely* left, *by* GODS Suffering: *but* Compelled *to Sinne, by* his Power. *And hee citeth it as the Saying of St.* AVGVSTINE *against* IVLIAN. *Lib.* 3. *Cap.* 5.

But very falsely (as I suppose:) For I haue sought

ſought the *ſame place* in Saint *Auguſtine*: and He hath, neyther *thoſe* wordes, nor *any ſuch like*, that import the *ſame*, or the *like* Matter. Wherefore, till *ſuch time*, as *they* make *better proofe*: I muſt thinke they have *forged a lye*, in AVGVSTINES name; ſuppoſing *thereby* to give *authority* to *falſhood*: But to Conclude; whether it were the ſaying of *Auguſtine*, or not; you ſee, *it is* plainely *their Opinion*; not *onely* that men *cannot chooſe*, but doe *what wickedneſſe, or miſchiefe ſoever they doe*; but *alſo*, they are *Compelled* with the *power*, force, or *compulſion* of GODS *Predeſtination*, to commit all thoſe evils and wicked Crimes, for the which *they are executed* with the Temporall ſword, or *damned* with Everlaſting torments. Againſt which *Errour*, cryeth out the *Word of* GOD in a *multitude* of places; manifeſtly *proouing*, that through *the Grace*, and *helpe of* GOD, men *may chooſe*, and are neyther *driven* by abſolute neceſſity, nor *compelled* by GODS *Predeſtination*, to commit *Murther*, *Theft*, *Treaſon*, or any ſuch *Flagitious offence*; nor *any manner* of *Sinne*, or *evill* whatſoever it bee.

As for Example: MOSES ſayth; *Therefore chooſe Life*, Deut. 30. And IOSUAH ſayth; *Chooſe whom you will ſerve*; And after, when the *People* promiſed to ſerve the *Lord onely*, hee ſayth unto them, *You are witneſſes unto your ſelves, that yee have* choſen *the Lord to ſerve him*; But afterward, when the people *forſooke* the Lord againe, and *choſe* other *Gods*: The Lord ſayth unto them; Deut. 30. Ioſuah, 24.

Iud.10. *Go, cry unto the Gods which yee have choſen.* Iud. 10. CHRIST ſayth, MARY *hath* choſen *her that good part, which ſhall not be taken from her.* Luke10. DAVID ſayth, I *have* choſen *the way of trueth:* and againe Pſalm.119. in the ſame Pſalme: *I have choſen thy Commandements:* But the *Lord* ſaith by his *Prophet* Iſaiah: *They did wickednesse before mine eyes,* and choſe *the thing, that pleaſed mee not.* Eſay.65. And in the next Chapter, hee ſayth; *Et Elegerunt, quæ Ego Nolui: And they have* choſen *thoſe things, which I would not.* Eſay.66. Thus it is plaine that, as *chooſe*, and *cannot chooſe* agree together; *ſo doth their opinion agree with the Scripture.*

For ſuch *direct contrariety*, is betweene *Choiſe, and meere Neceſſitie*, betweene *violent Compulſion*, and *Chriſtian liberty*, that *Blacke*, and *White*, may with *more Poſſibilities*, be coupled in a *ſubiect.*

But it is marvaile to ſee, how ſcrupulous ſome men are in theſe words *of Choyce.* I doubt whether *they dare* reade *theſe* and many *ſuch like* places of *Scripture*, which ſo *plainely* ſpeake *of Choyce:* But perhaps they *alwayes skip over that Word*, or reade ſome *other* in ſtead thereof, (as the *Iewes* doe *ADONAY* in ſtead of *IEHOVAH:*) For ſurely, many are *ſo afraid* of *Free-will*; that they fall (as the *Proverbe* ſayth) *Out of the Lyme-keele, into the Cole-pit*; from *high Preſumption*, into *deepe Deſperation*, fiercely following that *old Spirit* of *wicked* PELAGIVS; as before it is touched in the *Ninth* of his *Divelliſh Errours.* Where hee affirmeth; *That if a Man* N.B.

[*have*

have need of GODS *helpe, then hath hee no freedome, or choyce at all.* *Thus* doe they breake theyr *Ship*, upon the perilous *Rocke*, seeking to escape the dangerous *Whirle-poole.* For an *horrible Presumption* it was of *Pelagius*, to thinke that a man *by Nature*, had *such Power* to *choose Good*, and *refuse Evill*; That hee *needed not* the *Grace*, and *helpe of* GOD; and a *Desperate opinion* is this of *Others*; to say, That *the Predestination of* GOD, worketh *all thinges in Man*, whether it *bee Good, or Evill*: And that a man *cannot-choose, but doe whatsoever hee doth*: For, no doubt, *this Opinion*, maketh a very *disordered Chaos*, and an utter *Confusion* of all thinges; (as it were) *mixing* and thrusting together, *both Heaven, Earth, and Hell*, making *one confused lumpe* of GOD, the *Divell*, and *the World*: of *Sinne, Grace*, and *Nature*; turning all *doings* into *Dreames*, all *Truth* into *Traunces*; all *Verity* into *Fables*; all *Prayer*, and *Meditation*, into *vaine Imagination.* For, if GODS *Predestination* be the *onely Cause of* Adams *fall*, and filthy *Sinne*; and, consequently, the *onely Cause*, and *worker of all Evill*; yea, even with *compulsion*, and *force*, (as *they* shamefully, and plainely affirme;) then, will no man *deny*, that (on the *other* side) GODS *Predestination*, worketh *as violently* in *all thinges*, that are *Good*: So then, if Gods *Predestination* worke *All*, without all *exception*, both in *Evill*, and *Good*; then, *all other thinges*, whatsoever they be, although they *appeare to worke*, and doe some thing; yet, *doe* they *indeed* utterly *nothing*:

So that, the *Diuell doth nothing*; Man *doth nothing*; Lawes *doe nothing*; Doctrine *doth nothing*; Prayer *doth nothing*: But GODS *Predestination doth altogether*, and is the *efficient Cause*; yea, and *the onely cause of all Thinges*.

Against *this* Opinion, the *Word of* GOD is exceeding *plaine*, and manifest; not onely in the places *before* rehearsed, but also in *these* following, here briefly noted (*in the Margine*:) yea, and *abundantly*, throughout the *whole Scripture*.

Gen.4.a.
2.King.14.b.
1.Para.11.b.
Prov.3.d.
Eccle.15.e.
4.Esdr.7.b,d, & g, e. & 9.a.
Luk,10.d, & f.
John, 1.b.
Acts, 5.a.
1 Cor.7.g. & 9.a. & 10.c.& 14.f.
2 Cor.13.e.
Phil.4.c.
Heb,14.

Against *this* evill opinion, also doe *All* the *ancient Doctors*, with *one consent* vehemently *write*; (as *they themselves* cannot deny;) except onely *Augustine*; which, because of his *exceeding obscurity*, and darknesse, in *divers places*, liee is often alledged of *both parts*.

Also, against *this* opinion, writeth earnestly *Phillip Melanchton*, the *chiefest*, and *best learned* of all the *Germans*.

In like manner, doth *Bullinger*, the *chiefest*, and most excellent of *all* the *Switzers*.

The same doth also *Erasmus Sarcerius*, and *many other* of the *best learned Protestants*: whose *sayings* were profitable *heere* to rehearse; but that *their Iudgement* in *this* matter, is *well knowne*, to *all the Learned*: and my determination is, at *this* present, *rather briefly*, and *simply*, to declare what *part* of *Doctrine*, I, and *many other mislike*; than, with *long discourses*, and many *Authorities* to disproove the same.

Wherefore, to conclude: Take this *one Note* in

in *this* matter of *Cannot-choose*, or of *Necessity*; both, for the *better* understanding of the *thing it selfe*; and also, of *those* which write *thereupon*.

They commonly speake of *two kindes* of *Necessitie*: The *One*, is of *Necessity absolute*; and the *Other*, of *Necessity of consequence*: or, *Meere necessitie*; and *necessity upon Condition*. Which *division*, all *Learned*, and *good Authors* doe use: and it is *very profitable* to be considered. For, touching the *One*; there is neyther *Reason*, *Law*, *Counsell*, or *Doctrine*, neyther *Faire promise*, nor *Sharpe threatning*, nor any *other* thing, *whatsoever* it bee, which may *helpe*, or *hinder*: *adde*, or take away; *hurt*, or *profit*; wherefore there is never *any* of *all* the aforesayd *wayes*, or meanes used, in *any* of *all* those thinges, which came to passe by *Absolute necessitie*.

As for Example; It is of *meere Necessity*, that the *Divell* is, and ever *shall be Damned*. That, the *Soule* of man shall be *Everlasting*, and not come to an *End*, like to the *Life* of *Beasts*: nor, the *life* of *Beasts*, bee *Immortall*, as the *soule* of *Man*; and *such like*. Wherein, it were *more* than *madnesse*, to endeavour eyther by *Reason*, *Law*, or *Counsell*, or any *other* way, whatsoever it were, to *alter*, *change*, *with-stand*, or *remoove*, any of *those* thinges: seeing of *Meere necessity*, they *must needes* bee *so*, and *cannot* be *altered*. For, as *Augustine* sayth; *Omne enim, quod prohibetur, ideo prohibetur, ne (quia potest fieri) fiat. Si autem Fati esset, non posset fieri, neque prohiberetur. Whatsoever is*

Aug. Quæst. vet. & Nov. Testam. Quæst. 115.

forbidden (sayth AVGVSTINE) *therefore it is forbidden, because* it might *be done*, and *yet* ought not *to bee done*: But, if *it were of* Destinie, *then* could it not *be done*, nor should not *be forbidden*. These wordes of *Augustine*, being *few*, containe *much* matter, if they be *truly weighed*.

Now to the *necessity of Consequence*, or necessity of *Condition*; whereof *Melancthon* sayth: Neque *enim hæc consequentia* libertatem *voluntatis tollit*. Neyther *doth this Consequence*, take away the liberty of *the will*. And *this necessity* is *not*-repugnant to *diligence*, *Prayer*, *Lawes*, or *Doctrine*. For, *therefore*, (that I may use againe the words of AVGVSTINE) *things are forbidden to bee done, because they* might *be done, but* ought *not to be done*. And *this necessity*, groweth upon *former causes*, granted, or wrought: *As*; it is of *necessity*, or *needs must bee*, that *Sects* and *Heresies* shall grow in the *Church*; because the *wicked seeke* their owne *glory*; and *Sathan stirreth* their hearts, to *imagine*, and *set forth* abominable *Errors*; wherein, they serve the *Devill*, with all the diligence of their power: Wherefore it *must follow*, that *Sects*, and *Heresies* shall *grow*. Neither doth *This necessity* proove, that *they could not chuse*, but commit *such Evills*: But, seeing they doe *refuse* the *Light*, and *embrace* the *Darknesse*, this *must necessarily follow*; this must *needs be* the *end*; that, *Heresie*, and much *mischiefe* shall spring: or, *As* when a man *Presently beholdeth* with his eyes, *Murther*, *Theft*, *Drunkennesse*, or any other wickednesse; it must needs

be

be true, that ſuch things *are committed*, according to that which a man doth ſee plainely before his eyes. Yet doth *not follow*, that *thoſe* wicked doers, *could-not-chuſe* but commit thoſe outragious Crimes: but ſeeing that *they doe* commit ſuch things, it *muſt needs* be true by the neceſſity *of Conſequence*, that ſuch things *are committed of them*. Theſe *two kinds* of neceſſity, doth AVGVSTINE notably declare, *how*, and in *what ſort*, they ſpring out of GODS *Predeſtination*. *Lib. de Predeſt. Cap. 2.*

Firſt of all, ſaith AVGVSTINE, it is *horrible* „ *iniquity to ſay, that* GOD *doth* Predeſtinate any „ thing, *ſaving onely, that* which is good. *But of* „ Predeſtinations, *ſome be* of binding, *or of* bon- „ dage; and *others be of condition. Theſe are of* Iu- „ ſtice; and *Thoſe*, of Power. *And, that it may be* „ *the more manifeſt, it ſhall be declared* (*ſaith he*) by „ *Example, which are of* binding, and Power, *and* „ *which are of* condition, and Iuſtice. GOD *crea-* „ *ted Heaven, and Earth, and Sunne, and Moone:* „ *Further*, he *did Fore-ordaine, or Predeſtinate, that* „ *the* Heaven *ſhould* ever bee turned, *and the* im- „ movable Earth, *ſhould be in place of a* Center *unto* „ *the* turning heaven. *The* Sunne, and Moone „ *ſhould rule the day, and Night*; the *day, and night* „ *ſhould ſucceede one another*, in certaine times ap- „ pointed. *Theſe Predeſtinations are of* power, and „ of binding; for, *Every one of theſe things a-* „ *foreſaid* is ſo bound unto his worke, *by the Pre-* „ *deſtination of* GOD, *that it* cannot *be mooved* „ *from the ſame.*

„ *But*

„ *But* God *created* Man, and *did Predestinate*
„ him, *That if hee were* obedient, *and did* abstaine
„ *from the taste of the* forbidden Apple, *hee should*
„ Live; but, *if hee were* disobedient, *he should* a-
„ bide *the sentence* of Death. *This Predestination*
„ *is* of Condition, *and of* Iustice: *For* God
„ (*before the Fall of man*) *did not* by power of bin-
„ ding, *so Predestinate him to Dye, that* of necessity,
„ *hee must* needs dye; *but under* that condition, *if*
„ *hee* Sinned. *Because therefore Man did Sinne*,
„ it *was* a righteous thing, *that he should* Dye: *If*
„ *he sinned* not, hee *should not be bound* to Death *by*
„ *any chaine* of God's Predestination.

All these are the wordes of Augustine. And *this division* is often repeated, and commended by the *best learned* of the *Protestants*.

Many thinges doe offer themselves in *this matter* to bee spoken; but, *my purpose* of briefenesse, causeth mee to grow to an *End*. I have thought good therefore in few wordes, to note *one point* more of *evill Doctrine*; which, now adayes, is taught: and it springeth also *out of this aforesaid Proposition*: That God's *Predestination, causeth all sinne, and wickednesse*. And *this* it is; That *Sinne is not the cause of Reprobation*; nor of Gods *hatred* towards the *wicked*, which are Damned: Which thing indeed (to bee short) I grant *must needs* follow; if the *former Conclusion* bee *true*; [*That* Sinne *commeth of* God's *Predestination*; or, that God's *Predestination, was the* cause *of Adams* Fall; which was the *Originall of Sinne*:] For, if *Sinne*,

II. Sin, the Cause of Reprobation.

N. B.

Sinne, or the *Originall thereof* came of GOD; or, of *his Ordinance*: and, from GOD commeth *nothing*, but *that* which is *Holy*, *Iust*, and *Good*; then, is *Sinne*, no *sinne*; and cannot bee the *cause* of GODS *hatred* towards them, *that perish*: *Except*, wee should say, that GOD *hateth them*, for *that thing*, which is *Holy*, *Iust*, and *good*.

And, lest I should bee thought (through *pretence* of *brevitie*) to *passe over*, without *plaine* proofe, of that which I say; that, *this part of Doctrine* is also *set foorth*, and *taught*: I will rehearse *One sentence of theirs*, published in *Print*; which is so open, and *manifest*, that *it* may serve as well as a *Thousand*.

I reade, in the *fore-named Booke*, translated out of *French* into *English*, towards the *latter end* of the *Booke*, upon this place, *thus noted* in Figures, and *these very Wordes* follow. *Rom.* 9. C. 11, 12, 13. Rom. 9. c. 11, 12, 13.

Hee sayth, not onely that Esau *was* ordayned *to bee* hated, Before *hee* did any Evill: [*For, in so saying, hee should* not seeme *to* Exclude *any* thing, *but* actuall *Sinne, and* Incredulitie.] *But hee sayth*, Expressly; [*before hee* was Borne:] *Whereby, hee excludeth* Originall Sinne; *and* all that *which might bee considered in the* Person *of* Esau, *by his Birth, from the* cause *of* Hate.

Touching the *Text*, whereupon it is spoken; assuredly, *Inke* serveth not *worse*, to make *Ivorie white*;

white; than, *these Wordes*, to open the *minde*, and *sence* of the *Apostle*: as, it were *easie to proove*, if shortnesse would suffer to make a *digression*.

But, touching *that part* of Doctrine: thou seeest that hee speaketh of *two Opinions*. The *one*, that *Actuall Sinne*, or *Incredulitie*, should bee the *cause* of GODS *hatred*, towards the wicked. The *other*; that *Originall Sinne*, is the *cause* of GODS *hate* towards *them*.

This man (against *them both*,) taketh occasion, upon this *example* of ESAU, To *Exclude all* that is in *Man*; eyther *outward Sinne*, or *inward*, eyther *originall* Sinne, or *actuall*; from the *cause* of GODS *hate*. So, that (if it bee *true* which *they* say) GOD doth *hate men*, neyther for their *outward wicked Life*; nor, for their *inward Divelish lust*; but, for his *owne pleasure* onely.

The very *same thing*, sayth KNOXE; in the 141. Page, of his *aforesaid Booke*: where his words are these:

> *Further I say: That if* ESAU *was Hated for his* Evill deserving, *then must needes follow, That* IACOB *was Loved for his* Well-deserving; *by the* Argument *following of the nature of* Contraries.

As *well*, it might be sayd: *It must needs follow*, by the *contraries*; That if a *King*, or *Prince*, *hate* one man, which hath *Well-deserved* his *hate*, by

stealing

ſtealing from him his *Ring*, his *Chaine*, or ſome *great Iewell*: then, doth hee *not love*, any *other* man, but hee *which* hath *well deſerved* his *Love*, by *giving* to him a *Ring*, a *Chayne*, or ſome *great Treaſure*. As though hee ſhould ſay: becauſe *Iuſtice* worketh on the *one* ſide; therefore, *Mercy* hath *nothing* to *doe* on the *other* ſide: or, as though GOD, were not *both Iuſt*, and *Mercifull*. *Iuſt*; in *Damning* for theyr *offence*; *thoſe*, which are *damned*: and *Mercifull*, in *ſaving* (without *their deſert*,) *thoſe* which are *Saved*. And who ſeeth not, that (neyther *Simile*, nor *Diſtimile*,) neyther *like thinges*, nor *thinges contrary*, doe *hold* in *all* points? For, *nothing* is *So like*, which in *ſome thing* is not *unlike*; neyther, *any thing*, *ſo contrary*, which doth *in all thinges* vary. CHRIST is likened to a *Lyon*; but did *hee* ever *Raviſh*, *Devoure*, and *ſhed* any *Innocent blood*? *Latimer* wiſheth, That *All* the *Byſhops*, were like *Byſhop Devill* in *diligence*: then, ought not the Devill, and a Byſhop to differ *in any thing*. And *moſt eſpecially*, and *plainely*, doth the *Scripture* beate in our heads, (*above all other thinges*,) That the natures of *Contraries* doe *not hold* in *both ſides*, of GODS *reward*, and Mans *deſerving*. For, as they are *inſeparable Relatives* in the *one* part; ſo, on the *other* ſide, the *one* hath never *any relation* to the *other*.

For, as GODS *Hatred*, and Vengeance, hath ever *Relation* to Mans *ill-deſerving*: So, hath GODS *Love*, and Mercy, *never any relation* to Mans *merit*: *Yea*, all the Scripture teacheth us;

That GOD never *Hateth*, or punisheth *Man, without* his *owne Deserving*. For, as the *Wise man* sayth; *Et eum, qui nullam pœnam commeritus sit, condemnasse, à tuâ potentiâ indicas alienum*. And *thou Lord* (saith hee) *esteemest it a thing contrary* to *thy* Power, to *have* condemned *him, which hath* not deserved *Punishment*. What should bee sayd of the *Cananites*, and the *Israelites?* (If the nature of *Contraries* doe alwayes *hold*, and have such *relation* of the *one* to the *other*:) Must it *not then*, necessarily follow, (as hee sayth) by *the nature of Contraries*: That, if the *Cananites*, were *cast out* of the *fortunate-Land*, that flowed with *Milke* and *Honey*, *for* theyr *Evill-deserving*: That, on the *other side*, the *Israelites*, were brought, and Planted into that same happie, and *blessed rest*, for theyr *Well-deserving*? But, what sayth the Scripture? *Speake not in thy heart, after that the Lord, thy GOD, hath cast them out before thee*, saying; For *my Righteousnesse*, the *Lord hath brought mee in*, to *possesse this Land*: Nay; but, *for the* wickednesse of *those Nations, the Lord hath* cast them out *before thee*.

Sap. 12.c.

Deut. 9.

So plainly speaketh the *Holy Ghost* here; that thou mayest *easily* perceive, how *grosse*, and *vaine their saying* is, which affirme. That, if GOD *Hate* an *Evill* man, for his *owne Evill* deserving; then, must it *needes* follow; that, hee *Loveth* a *good man*, for his *owne Well-deserving*. For, the *hatred* of GOD, and Everlasting *damnation*, are *Just rewards* of Mans *Evill-deserving*: But, the *Love*

of

of GOD, and Everlasting life, are *free guifts* of GOD, for CHRIST'S *sake*; without *any part* of Mans *owne deserving*.

Take therefore *this Saying* of *theirs*, [No Sinne, (neyther *Originall*, nor *Actuall*,) is the *Cause* of Gods *hate*, or Eternall death;] and put the *same* into the *one side* of the *Ballance*; then, *take*, and put into the *other* side, *this saying* of Saint PAVL, to the *Romans*: *Was* that *then which was* good, *made* Death *unto me*? GOD *forbid*! but, *Sinne* was made *Death* unto *me*: Then, weigh *both these* Sayings together, with the hand of *good advisement*, in the *indifferent Ballance* of upright *Iudgement*; and put not in, above *three graines*, of *wilfull Partiality*; thus shalt thou plainly see, that the *Apostle* agreeth *farre better*, with the *Maiesty* of GOD, and hath a much *more Reverend* opinion of *his Iudgements*, than *these men have*: yea, thou shalt easily perceive (whatsoever *they say*) that neyther GODS *Pleasure*, nor GODS *Ordinance*, or *Predestination*, nor *none other* thing that is *good*, is made *Death*, or the *Cause* of Gods *hatred*, against *any man*: But, *Sinne* is the *very grounded Cause*, why God *hateth*, taketh *vengeance*, and punisheth *Man* by Death, and *destruction*. According to that which the same *Apostle* sayeth: *Death is the reward of Sinne*. And, the wordes of HOSEA, are also manifestly *plaine*, where hee sayth: *O Israel, thou doest destroy thy selfe, but* in Mee onely *is thy helpe*. In which wordes of the

Rom. 7. 13.

Rom. 6.

Ose. 13. c.

Holy Ghost, thou seest how *manifestly* God doth, (as it were) *purge himselfe*, from being the *Cause*, or *worker* of Mans *destruction*; so that, the *Perdition*, and *destruction* of Man, is *altogether* to bee attributed *unto Himselfe*: And GOD (beeing cleere) neyther *accessary*, nor *partaker* thereof, as the *chiefe*, and *high Iudge* of Heaven, and Earth, *unspotted*, and without blame giveth *sentence* of Everlasting *death* upon Man, for his *owne wicked deserving*, and *offence*.

But (on the *other side*) sayeth God unto Man; *In Me, onely, is thy helpe*. In GOD *onely*, *onely* in God, *is our helpe*, and *Salvation*: In *him onely*, and of him *altogether*; and *not* of *our selves* commeth our *Salvation*, and *all* whatsoever *belongeth thereunto*. The *same* is also set forth, by *all those Scriptures*, which are *before* rehearsed to proove, [that *Sinne*, and *Evill*, commeth *not* of *Gods Predestination*;] For, *upon that Conclusion*, dependeth also *this Proposition*; [That *Sinne is* not *the cause of Reprobation*; or, of GODS *hatred towards Man*.]

N.B. And, *upon the same Article*, dependeth also *another part* of Doctrine, which *they Teach*, *worthy* to be *misliked* of *All men*; as well, for that it importeth a *Sophisticall search* of bottomlesse *Secrets*, in the very *Essence*, and *Nature* of GOD: as also, for that it *clearely withdraweth* us from CHRIST, the *onely stay*, and *comfort* of our weake *Conscience*, delivered unto us in the *Word* of GOD.

For, that *they* might bee *surer* to hold fast the *former Principle*, [That *All thinges come of* GODS

Pre-

Predestination; as *Running streames*, out of a deepe *Fountaine*:] *They* affirme, that the *free Mercy* of GOD *in Christ*, is but an *Inferiour cause of Election*; and, that wee are taught to *ascend* unto a *higher Cause*: as, unto the *Eternall Purpose*, and *Predestination of GOD*, which hee *determined onely* in *Himselfe*. So sayth the *Printed Booke* before named, Translated out of *French* into *English*. That *same thing* wee reade also, late set foorth in *English* Print, in the Glosse of the *last Translated Bible*, *Rom. Cap. 9.* With *these Words*:

III. GODS Free Mercy, in CHRIST, the Chiefe cause of Election. N.B.

Geneva Bible. Rom. 9.

AS The onely Will, *and* Purpose *of* GOD, *is The* chiefe Cause *of* Election, *and* Reprobation; *So*, *his* Free Mercy *in* CHRIST *is an* Inferiour cause of Salvation, &c.

But (for *my* part) I trust, in *minde* never to *ascend* unto *that high cause* of *Election*; and, in *Heart*, never to *taste* of *that Eternall Purpose*, or Predestination, which GOD hath determined *onely* in *Himselfe*, *without*, or *above* his *Free-mercy*, which is *in* CHRIST.

For, surely, *That Eternall Purpose* (which commeth *not* of *GODS free Mercy* in *Christ*,) is to *Destroy*, and *not* to *Save*. Againe; if *that* Eternall Purpose spring out of *Gods Free-mercy*; then is *that Free-mercy* of *GOD*, the *Chiefe cause*; and *not* an *Inferiour* cause, *why* hee *purposeth* to *save* us. For, a *great dishonour* it were to the *Mercy* of GOD: To bee put in an *Inferiour place*, touching

ching *Election*, and *Salvation* of Man: For, if *Ever* GODS *Mercy* bee *above all*, it is in the *Saving of miserable Man*. And, *Mercy* there is *not in God* towards *Man*; but, *onely in Christ*. Therefore, Ephes. 3. b. St. PAVL calleth it, the *Eternall Purpose*, *which hee purposed in* CHRIST IESV *our Lord*: In CHRIST therefore, was this *Eternall Purpose*; and, For *his onely sake*, GOD the Father *Eternally purposed*, to Elect, and *save us*.

Consider, and *marke it well*; *whence* commeth this *Purpose*, or Will of GOD to *save* us: But of his *free Mercy*? If his *Purpose* to *save* us, spring out of his *Free mercy*, why is *then* his *Mercy inferiour* to his *Purpose*? Or, how is the *Fountaine*, *inferiour* to the *Springs* that come thereof?

Also, *what* may bee sayd *in* GOD at *any* time, or in *any respect* to bee *higher*, or *greater*, than his *Mercy*? Seeing it is written, *That his mercy is as great, as Himselfe*. Yea, and *most especially* it is so to bee sayd, That *his Mercy* passeth *All*; when we speake of *this matter*. For, of *this*, it is written: Iam. 2. b. *That mercy reioyceth against Iudgement*; and why? *All* the *Iudgements* of *God*, in *this behalfe*, are *not* to be compared *unto his Mercy*. For though it were *not true*, which DAVID sayth; *That his mercy* Psal. 149. b. *is above all his workes*: Yet, were it *cleare*, that *in Election*, *Redemption*, and *Salvation of man*, *GODS mercy in Christ* hath *Ever* the *highest place*. And, *Those* (which in *the Salvation* of our Soules, make the *Free mercy* of GOD, an *Inferiour cause*;) how *base a Roome* will they assigne unto his *Free*

mercy,

mercy, in *nourishing*, and *preserving our bodyes?* Let *them* reach as *high*, as they can; *I trust to goe no further*, but to hold *me fast* by the Everlasting *Mercy of* GOD; and by the *Hemme of* CHRIST'S *garment.*

For the *Scripture* describeth *GOD* unto *me*, (without *Christ*) as a *wrathfull*, and most *terrible Iudge*; but (*in Christ*, and for *his sake*,) as a *Father*; whose *wrath* is *pacified*, and *Hee well pleased, reconciled, agreed*, and *at one*: And, to speake of a *higher cause*, or purpose, to *Elect*, and *Save*, (*onely in GOD*) beside, or *without* this *Free-mercy* in *Christ*; or, that *Christ*, and *Gods free-mercy in him*, is not the *chiefest Cause*, which *worketh*, and *obtayneth* the *decree*, and *purpose* of God, to Elect, and save; it is *plainly nothing else*, but to *deny* the *mercy of God* in Election, Reconciliation, Redemption, and *Salvation by Christ, in Christ*, and *for Christ*: As, easily it may be perceived, if a man doe but weigh and consider, what Eternall purpose, an Election, and a Reconciliation is; Seeing, *Christ* is our *Advocate, Mediator, Peace, Reconciliation*, and *Attonement*: as, in these *Scriptures following*, and many *other*, it doth plainely appeare, *Psal.*84.a.&c.

Psal.84.a. Math.1.a. Ephes.1,a,2,b. Rom.5.a,b. Colos.1.c. 2,Cor.5.d. 1,Iohn, 2.a. Heb.5.b,c. & 7.2,b,c,d,e. 2,Tim.1.c.

And, although it be true, according to the *Scriptures*, That *God, so loved the world that he gaue his onely begotten Sonne, &c.* Yet did he, neyther *love* the *World*, nor *give* his *Sonne, without the intercession, and mediation of his Sonne.* For, if God *loved the world, without the Reconciliation*, and Mediation; or, *before he was reconciled*, intreated, and pacified

cified *by Christ*: then, is *Christ in vayne*, come *too late* to be our *Mediator*; seeing God *the Father* is (*without* him) *already* reconciled.

But *horrible false* is *this* Opinion: for like as the *Sonne of a King* might intreat his Father for the Servant, whom (for his *offenses*) the *King* in his displeasure, were ready to *cast*, not onely out of his *service*, but also into perpetuall *Prison*: Even so, *Christ* our *onely Saviour*, and Gods *onely Sonne*, did offer up *Himselfe*, as a *Ransome* unto his *Father* for *Vs*: *whereby* hee *pacified* the wrath of his Father, and *adioyned us* with *himselfe*, to be *Sonnes*, and *Heyres* of his Fathers *glory*.

And, *this* hath *Christ* done, not *onely* now *in time*, but also, *Everlastingly* in the most *high* and *Eternall purpose* of God, before the *Foundation of the World was layd*.

Thus I end: thinking it *sufficient* for this present, that I have in *these few wordes*, *Purged my selfe* of those thinges, which you lay to my *Charge*; and set forth unto your *Iudgement*, the *Errours of Pelagius*; that you may the better discerne *who they are*, which *are worthy to be called after that Sect*: and also, plainely declared in *what points* my *Conscience* differeth, from certaine *Teachers of our time*: and upon *what ground* I am mooved, so to mislike *some part* of their *Doctrine*; which things if you *diligently weigh*, and consider, reading the same without *Partiality*; then have I *my desire*.

THE

THE TESTIMONY OF B. HOOPER.

Vnto the Christian Reader.

I Commend heere unto thy Charity and Godly love (*Christian Reader*) the *tenne Commandements* of Almighty GOD, *Exod.* 20, and *Deut.* 5. the which were given to *this Vse* and *End*, diligently to bee learned, and religiously observed. My *minde* and commentaries in them I beseech thee to reade *with Iudgement*, and give sentence *with Knowledge*; as I doubt nothing at all of *thy Charity*, or good *willing heart* towards mee, and all well meaning persons. But forasmuch as there can bee no *Contract*, *Peace*, *Alliance*, or *Confederacy* betweene *two* persons or *more*, except *first* the *persons* that will contract, *agree* within themselves *upon such thinges*, as shall bee contracted; (as thou right well knowest:) also, seeing these *tenne Commandements*, are nothing else, but the *Tables*, or *Writings* that conteyne the *conditions* of the *peace* betweene GOD and Man; and *declared* at large, *how*, and *to what*, the *persons named* in the writings

Why the Law was given: Deut. 4. 13. Math. 7. 12.

What the ten Commandements containe.

Gen.17,7.& 22,16. Ierem. 7,23.

are *bound* unto the other: Gen. 17. 22. Ierem. 7. *I will be your* GOD, *and you shall be my People*. GOD and Man are *knit together*, and united *in one*. It is necessary to know, *how* GOD and *Man* was made at *one*: That such conditions could bee agreed upon, and confirmed with such *solemne*, and *publike evidences*, as these *Tables* bee, written with *the finger of GOD*. The *contents* whereof *binde* God to *ayde*, and *succour*, *keepe*, and *preserve*, warrant, and defend man from all evill, both of body and soule; and, at the last, to give him *Eternall blisse* and everlasting felicitie. Man is bound, of *the other part*, to obey, *serve*, and *keepe* GODS Commandements, to *love* him, honour him, and feare him *above all things*. Were there not *love* and *amity* betweene GOD and *Man first*; the *one* would not binde *himselfe* to be *Master*; neyther, the *other*, to bee *Servant* in such a *friendly*, and *blessed society*, and *fellowship*, as these *Tables* containe.

The condition on Gods behalfe.

Exod.19,56. Deut.4,20. Mach.11,28.

The condition on mans part.

Before therefore they were *given*, GOD commanded MOSES to goe *downe* from the mount *Sinai* to the *people*, to know of *them*, whether *they would confederate*, and enter *alliance* with him, or not: *Exod.* 19. *Moses* did the message, as GOD bade him; *Whereunto* the people *all together consented*. So that it was *fully agreed* upon, that GOD *should be their God*; and they, *his servants*; *with certaine conditions*, contayning the *Office* of them both; GOD, to make them a *peculiar People*, to preferre them above *all Nations*

Exod.19,3.&c

of

of the Earth, to make them a *Princely Priesthood*, and a *Holy people*.

Their Office; to *Obey*, and *observe* his Holy will and pleasure.

Heere, see wee the *alliance* and *confederacie* made betweene GOD and Man; and the *writings* given: likewise, *how* it was made. But, *where-fore*, it was made, and for *whose merites*, *yet*, by these *Texts*, wee *see not*: why GOD should *love Man*, that *so neglected* his Commandements, *favoured* and loved, beleeved and trusted better the *Divell*, than GOD: so *farre offended* the divine Majestie of GOD, and *degenerated* from *grace*, and *Godlinesse* by *custome of Sinne*, and *Contempt* of GOD, that *hee* bewayled, and repented, that ever *He* made Man: and *Decreed* to destroy the creature *Man*, that hee Created: as *hee did indeed*. Not onely *thus* destroying *Man*; but also protested *openly*, that *better it* had beene IUDAS never to have beene borne. And in the 25.th of *Mathew*, the displeasure of GOD is declared *so great*; that, hee *appointeth Man* to another *end*, than hee was *Created for*: saying; *Depart yee dooers of iniquity from me*, unto *Eternall fire*; prepared, *not for Man*; but, for the *Divell*, and his *Angels*. What is now more *contrary* one to the other, and farther at debate; than GOD *and Man*? Whom, *now*, wee see *bound* in league together, as *very friends*. MOSES sheweth, That *onely Mercy* provoked GOD unto this *alliance*, to receive them *into Grace*, deliver

For whom the Law was made and given.

Gen. 3.

Gen. 6, 6.

Math. 25, 24.

Deut. 9, 5. 7, 8. Onely Mercy provoked God to the covenant.

deliver them out *of Egypt*, and to possesse the plenteous land of *Canaan*: further, that God found *iust matter* and occasion to *expulse* the inhabitants of that *Land*, and found *no merites* in the *Israelites*, to give it *them*: for *they* were a *stifnecked* people, and intractable; as *Moses* layeth to theyr *charge*. Howbeit, GOD having respect *onely* unto his *Promises* (made unto *Adam*, *Abraham*, and *his posterity*) measured *not his Mercy* according to the *merites of Man*, who was nothing, *but Sinne*; looked alwayes upon *the Iustice*, and *deservings*, *Innocency* and *perfection* of the *blessed seed* promised unto *Adam*, and unto *Abraham*: GOD, *put the Death of* CHRIST, as a *meanes* and *arbiter* of this *Peace*. For the *Testament* availeth not, *except* it bee *confirmed* by *the Death* of him, that maketh *the testament*: the which Death, *in the iudgement of* GOD, was accepted, as a *satisfaction* for *sinne from the beginning of* Adams *fall*: as *Paul* sayth; CHRISTS *Priesthood* was, and is, like unto *Melchisedech*, that had *neither beginning*, *nor ending*; bound neyther *to time nor place*; as the *Priesthood* of *Aaron*: but, as God accounted *in Adams* sinne, *all Mankind* (beeing *in his loynes*) worthy *Death*: so hee accounted, *in Christ*, *all to be saved from death*: as *Adam* declareth by the *name of his Wife*, calling her HEVA; the *Mother of the Living*, and not of the *Dead*. *All* these *promises*, and other that appertained unto the *salvation of Adam* and *his Posterity*, were made *in Christ*, and *for Christ onely*, and appertained to *our Fathers and*

Deut.9,6.

Gen.3,15.12. 3.15,5.17,4. The Death of Christ the meanes. Heb.9,28.

Heb.7.1.

Apoc.13.8. Gen.2,20. All the promises made in and for Christ.

vs;

vs; as, wee *appertained to Christ*. Hee is the *doore*, *the way and the Life*: Hee *onely is the Mediator betweene* GOD *and Man*; without *whom no man can come to the Father celestiall* Ioh. 1.3.6. Because the Promises of GOD *appertained* to our *Fathers*, forasmuch as *they likewise to Christ*; Hitherto, and for ever, they were *preserved* from *Hell* and the paines due to *Adams sinne*, in *him*, for *whose sake* the *Promise* was made. The *meanes* of our Peace and reconciliation with GOD, is onely in *Christ*, as by whose *Passion*, we are made *holy*. Therefore CHRIST is called by *Iohn* the Baptist, *The Lambe that taketh away the Sinnes of the world*. And as the Divell found *nothing in Christ*, that he could condemne: likewise so now, hee hath *nothing in us* worthy *damnation*; because *wee* be comprehended, and fully *inclosed in him*: for *we* bee *his* by *Faith*. All *these*, that *be* comprehended *under the Promise*, belong unto CHRIST. And, *as farre* extendeth the *vertue*, and strength of GODS *Promise* to *save Man*: as the *rigour* and *Iustice* of the Law for sinne *to damne man*. *For as by the offence and sinne of one man*, Death *was extended and made common unto all men unto condemnation*, as *Paul* sayth; So *by the Iustice of one*, *is derived life into all men to Iustification*. The *wordes* of the *promise* made unto *Adam* and *Abraham*, confirmeth the same. They are these. *I will put enmity and hatred betweene thee and the Woman, betweene thy seed, and the womans seed, and her seed shall breake thy head*. For, as wee were in *Adam*, before his *Fall*;

Iohn, 10.9. Iohn, 14.6. Iohn, 1.12.3. 16.&e.6.32. &c.

Esa. 53.4.5.

Iohn, 1,29. Iohn, 14,30.

Rom, 5,17,18.

Gen 3,15.

Fall, and, *should*, if hee had not sinned, beene of the *same Innocencie*, and *perfection*, that *hee* was created *in*: So, *were we* in his loynes, when *he sinned*, and participated of his *sinne*. And, *as we* were *in* him, and partakers of the *ill*: So, *were we in him*, when GOD made him *a promise of Grace*, and *partakers* of the same *grace*: *Not*, as the children *of Adam*; but, as the *children of the Promise*. And the *sinnes* of *Adam*, without priviledge or exception, extended, and *appertained unto all Adams*, and *every of Adams posteritie*: So, did *this promise* of *Grace generally appertaine*, as well to *every* and *singular* of *Adams posterity*, as to *Adam*: as it is more plainly expressed. Where GOD promiseth to *blesse* in the *seed* of *Abraham*, all *the people of the world*. And *Paul* maketh *no diversity* in *Christ*, of *Iew*, nor *Gentile*. Further, it was *never forbid*, but that *all sorts* of people, and of *every progeny* in the world, to bee *made partakers* of the *Iewes Religion* and Ceremonies. Further, St. *Paul* doth, *by collation of* Adam *and* Christ, *Sinne* and *Grace*, thus interpret GODS *promise*; and maketh not Christ *inferiour to* Adam, nor *grace*, unto *sinne*. If *all* then shall be *saved*, what is to bee sayd of *those*, that St. *Peter* speaketh of; *That shall perish for their false Doctrine*. And likewise *Christ* sayth; *That the gate is straight that leadeth to Life, and few enter*. Thus the *Scripture* answereth: That the *promise of Grace* appertaineth to every sort of men in the world, and comprehendeth them *all*, howbeit *within certaine limits and bounds*: the

Gen. 15. 4, 5. & 17. 3.

Galat. 3, 28. Colos. 3, 11.

Rom. 5, 15.

2. Pet. 2, 1. 3.

which,

which, if *men neglect*, or passe over, they *exclude themselves* from the Promise in CHRIST: as *Caine* was no more *excluded*, till *hee excluded himselfe*, than *Abell*; *Saul*, than *David*; *Iudas*, than *Peter*; *Esau*, than *Iacob*. By the *Scripture*, it *seemeth*, that the *sentence* of GOD was given to *save* the one, and to *damne* the *other*; before the *one* loved GOD, or the *other* hated GOD. Howbeit these *threatnings* of GOD against *Esau* (if *hee had not of his wilfull malice excluded himselfe from the promise of Grace*) should no more have hindered his *Salvation*, than GODS threatnings against *Ninivie*, (which notwithstanding that GOD sayd should be destroyed within 40. *dayes*) *stood* a great time *after*, and *did Penance*. *Esau* was *Circumcised* and presented unto the *Church* of GOD by his Father *Isaac* in *all externall* ceremonies, as well as *Iacob*. And, that his *life* and conversation was not *as agreeable* unto justice and equitie, *as Iacobs*: the *sentence* of GOD *unto Rebecca* was not in the *fault*; *but his owne* malice. For there is mentioned *nothing at all*, in *that* place, that *Esau* was disinherited of *eternall life*: but, *that* hee should be *inferiour* to his brother *Iacob* in *this world*. Which *Prophecy* was fulfilled *in their Posterities*; and not the *persons* themselves. Of *this* acceptation of *the one*, and reprobation of *the other*, (*concerning the promise of the earth*) speaketh *Malachy* the Prophet; as, the beginning of his *booke* declareth, speaking in this wise: *I have loved you* (saith *the Lord*,) & *yee say*: Wherein *hast thou loved us?* God

Malac. 1. 2, 3.
Rom. 9, 13.

See B. *Latimer*, part. 2. fol. 92. Christ shed as much blood for *Iudas*, as for *Peter*, &c.

Ionas 3, 1, 2.

Gen. 25. 23.

Mal. 1, 2, 3.

answereth: *Was not* Esau Iacobs *brother?* (saith the Lord) *Notwithstanding, I loved* Iacob *and hated* Esau. Wherein hated GOD *Esau?* The Prophet sheweth: *I have made his possession, that was the mount* Seir, *desolate*; as *a desert, or wilderness of Dragons*: the which happened in the time of *Nabuchodonozor. Wherein* hee loved *Iacob*, the Text declareth; *God* transferred the *right* and *tytle* that appertained unto *Esau* the elder Brother, to *Iacob* the younger. Likewise, the *Land* that was promised unto *Abraham* and *Isaac*, was by *legacy* and *testament*, given unto *Iacob* and his *Posterities*. St. *Paul* useth this *example of Iacob* and *Esau*, for *none other purpose*, but to take away from the *Iewes*, the *thing* that they *most put their trust* in: to say; The *vayne hope* they had in the *carnall Linage*, and naturall *descent* from the *family* and *household of Abraham*; and likewise *their false confidence* they had in the *keeping* of the Law of *Moses*. *Pauls* whole purpose is in the *Epistle*, to bring Man unto a *knowledge* of *his Sinne*, and to shew him *how* it may bee *remitted*, and with many testimonies and examples of the *Scripture*, hee proveth Man *to be saved, onely by Mercy*, for *the merites of Christ*: which is apprehended and received by Faith, as he at large sheweth in the 3, 4, and 5, Chapters of the same Epistle.

Gen. 25. 23. & 27, 28, 29. Rom. 9, 11, &c.

In the understanding, of the *which three* Chapter *aright*, is required a *singular* and *exact diligence*: For it seemeth, by *those places*, that *Paul concludeth*, and in a manner *includeth the divine Grace*, and

and promise of God, within *certaine tearmes* and limits, that onely Christ should bee *efficatious* and profitable *in those*, that apprehend and *receive* this abundant grace *by Faith*: and to such, *as have not the use of Faith*, neyther Christ, nor *Gods grace* to appertaine. Now seeing no man, *by reason of this naturall Incredulity* borne, and begotten with us, *can beleeve* and put such confidence in God, as *he requireth by his Law*, as *experience* of our owne *weakenesse* declareth, though Man have *yeares* and *time* to beleeve, the promise of God in Christ appertaineth to no man. This sentence is plaine in the last Chapter of *Marke*; Hee *that beleeveth not, shall be damned*. Howbeit, wee know by the Scripture, that *notwithstanding this imperfection* of Faith, *many shall be saved*: And likewise, *notwithstanding that Gods promise be generall unto all people of the World*: yet *many* shall be damned. These *two Points* therefore must be diligently discussed. *First*, how this *faith*, being *unperfect*, is *accepted of* God. *Then*, how *we* be *excluded* from the promise *of Grace*, that *extendeth to all men*.

Rom.11,32.
Galat.3,22.
Mark.16,16.
Math.11,28.
Rom.11,32.
1.Tim.2,4.

I will not rehearse now the *mindes of other*, but as briefly, and as *simply*, as I can, declare the *minde of the Scripture* in this matter. Saint *Paul* calleth this *servitude* of Sinne, naturally remaining in our Nature corrupted, some times *Apeitheian*; then *Amartian*; at another time *Asthenian*. The first word signifieth an *Impersuability*, *diffidence*, *incredulity*, *contumacy* or *inobedience*. The *second*, signifieth

How Faith being unperfect is accepted of God.

nifieth *Errour*, *ſinne*, or *deceit*. The *third*, betoketh *Weakneſſe*, *imbecility*, or *imperfection*. So writeth *Paul*: Mans body to be *firſt* borne in *imbecility*. Alſo, that God concludeth *all men* under *infidelity*. In another place, That the Scripture doth conclude *All men under Sinne*. In thoſe *three* places thou mayeſt ſee the *three wordes* that I rehearſed before: *By which* PAVL deſcribes *the infirmities of Man*: which *infirmities*, are *tranſlated into* CHRIST. *Not ſo*, that wee ſhould be delivered *from them*, as though *they* were *dead* in our nature, or our nature *changed*, or ſhould not *provoke vs* any more to *ill*; *but*, that they ſhould *not damne* us, becauſe *Chriſt* ſatisfied *for them* in his Body. And *Paul* ſayth; *That Chriſt dyed for Sinners that were infirme*, and calleth thoſe *ſinners*, the *Enemies of God*. Howbeit, he calleth not *them*, *Theoſtygas* in the Scriptures; to wit, [a] *Contemners of* GOD. *Every man* is called, in the Scripture, *Wicked*, and the *enemy of* God; for the *privation* and *lacke of Faith* and love that hee oweth to GOD. *Et impij vocantur qui non omninò ſunt pij*; That is, *they* are called *wicked*, that *in all thinges* honour not GOD, *beleeve* not in *God*, and obſerve not his Commandements, as *they ſhould doe*: which *wee cannot doe*, by reaſon of this *naturall infirmity* or hatred of the *Fleſh*, as *Paul* calleth it, againſt God. In *this ſence* taketh *Paul* this word *Wicked*, when he ſaith; that *Chriſt dyed for the wicked*. So, muſt we interpret St. *Paul*, and *take his wordes*; or *elſe no man* ſhould bee damned. Now we know, that *Paul* himſelfe, Saint *Iohn*,

Rom. 11. 32.

Galat. 3. 22.

Eſa 53. 4. 5.
Iohn, 1. 29.

Rom. 5, 8.

Ἀσθενεῖς.

How wee are called the enemies of God.

a *Vid. Melanct. 2. part. Operum, pag. 268.* *Quanto magis Pater veſter dabit ſp: Sanctum petentibus eum? Non ait, Contemnentibus:*

Rom 8, 7.

Rom. 5, 8.

Iohn, and *Christ*, damneth the *Contemners of* GOD, or such as *willingly continue* in sinne, *and will not Repent*. Those the Scripture *excludeth* from the *generall* promise of Grace. Thou seest by the places afore rehearsed, that though we cannot beleeve in God, as *undoubtedly*, as is *required*, by reason of this our *naturall sickenesse* and *disease*: yet for *Christs sake*, in the *iudgement of* God, we are *accounted* as *faithfull beleevers*: for *whose sake* this naturall disease and sickenesse is *pardoned*, by what name *soever* St. *Paul* calleth the *Naturall infirmity, or originall sinne in Man*. And this imperfection or naturall sickenesse taken of *Adam*, excludeth *not the person* from the *promise* of *God in Christ*, except we transgresse the *limits*, and *bounds* of this Originall sinne, by our owne *folly* and *malice*, and eyther of a *contempt* or *hate* of Gods word we fall into sinne & *transforme* our selves into *the Image of the Divel*. Then *wee exclude*, by this meanes, *our selves* from the promises and merites *of Christ*: who, onely, received our *infirmities*, and *originall disease*: and *not* the *contempt* of him and his Law. Further the Promises appertaine *to such* as *Repent*. Therefore *Esay* layd *without exception*, That the infirmities *of all* Men were cast upon his *blessed shoulders*. It is *our office* therefore to *see*, wee *exclude not our selves* from the *generall Grace*, promised to *all men*. It is *not* a Christian mans part to attribute his salvation *to his owne free-will*, with the *Pelagian*, & extenuate *originall Sin*. Nor to *make God the author of ill*, and our *damnatiõ*, with the *Manichee*. Nor yet to say, *God* hath

How wee are excluded from the promise of Grace that is extended to all.

Christ received our infirmities but not the contempt of the Law, and of God.

hath written *fatall Lawes*, as the *Stoicke*, and with *necessity of Destiny*, violently *pulleth* one by the *haire* into *Heaven*; and *thrusteth* the *other* headlong *into Hell*. But *assertaine* thy selfe, *by the Scripture*, what be *the causes* of *Reprobation*; and what, of *Election*. The cause of *Reiection*, or *damnation*, is *Sinne* in Man; which will not *heare*, neyther *receive* the *Promise* of the Gospell; or else, *after he hath received* it, by accustomed doing of ill, *falleth* eyther *into a contempt of the Gospell*, and will not study to live thereafter, or *else hateth the Gospell*, because it condemneth his ungodly life: and *would* there were neyther *God*, nor *Gospell* to punish him, for *doing of ill*. This sentence *is true*; howsoever *Man* judge of *Predestination*. God is *not* the *cause of Sinne*; nor would *not have Man to sinne*. Thou *art not the* GOD *that willeth sinne*. And it is sayd: Thy *perdition, O Israel, is of thy selfe, and thy succour onely of me*. The *cause* of our *Election* is the *Mercy of God in Christ*. Howbeit, *he* that will be *partaker* of this *Election*, must *receive* the *Promise in Christ* by *faith*; for *therefore* wee be elected, because *afterward* we are made the *members of Christ*. Therefore, as *in the justification or remission of Sinne*, there is *a cause*, though *no dignity at all*, in the *receiver* of his justification; and so we judge *him* by the Scripture to bee *Iustified*, and hath remission of his sinne, *because he received the Grace promised in* CHRIST. So wee *iudge of Election*, by the *event* or *successe*, that hapneth in the life of Man: *those onely to be elected*, that by

The cause of Damnation in man.

Psal. 5,4.

Ose,13,9.

The cause of mans Election, Rom. 9,16.

Ephes.1,5. Rom.8,29.

Faith

Faith apprehend the *mercy promised in Christ*: otherwise, wee should not judge of *Election*. For *Paul* sayth plainly: That *they that beleeve by the spirit of God, are the Children of God*, and *that the spirit of God doth testifie with our spirits, that wee are the children of God*; being admonished therefore by Scripture, wee must leave sinne, and doe *the workes* commanded *of God*, or else it is *a carnall opinion* that we have blinded our selves withall, of *fatall Destinie*, and *yet* will not *save us*. And, in case there follow not in our *knowledge* of Christ, *amendment of life*, it is not *lively Faith* that wee have, but rather a *vaine knowledge* and meere *presumption*. *Iohn* sayth; *No man commeth to me except my Father draw him*: Many men understand these wordes *in a wrong sence*: as though, God required in *a reasonable man, no more* [a] *than in a dead poast*: and marketh not the wordes that follow; *Every man* [b] *that heareth and learneth of my Father commeth to me*. GOD draweth with *his Word*, and the *Holy Ghost*, but Mans duty is to *heare*, & *learne*; That is to say, *Receive the grace offered, consent* to the Promise, and not *repugne* the *God* that calleth. GOD doth promise the Holy Ghost unto them that aske him, and not to them that contemne him.

Rom. 8, 15. 15, 16.

What declareth a lively Faith.

Iohn, 6. 44. How God draweth unto Christ.

We have the *Scripture* daily in our hands, reade it, and *heare* it Preached, Gods *mercy* ever continue the same. Let *us thinke verily* that *now God calleth*, and convert our lives to it. Let us obey it, and *beware*, we suffer not our *foolish iudgements* to wander *after* the *flesh*, least the Divell wrap us in dark-

a *Nec tamen habent se Mens & voluntas vt statua: ideo dixerũt veteres, Praecedente gratia, comitante voluntate, bona opera fieri.* Melanth. part. 2. Operũ. p. 268. & pag. 348.

b *In illo loco Iesaiae dicitur: Omnis qui audit a Patre et discit, veniet ad me: Discere iubet, id est, Audire vocem Doctrinae traditam ab ipso & assentiri, non indulgere diffidentia.* Melanth. ibid.

darkneſſe, and teach us to ſeeke *the Election of God, out of the Scripture.* Although we be of our ſelves *bondmen* unto ſinne, and can doe no good by reaſon our *Originall* and *race is vicious*, yet hath not the Divell induced *wholly* his *ſimilitude* into *any* of *Adams poſterity*, but *onely into thoſe* that *contemne*, and of a *ſet purpoſe*, and a *deſtinyed malice* hate *God*, as *Pharao*, and *Saul.* The *one* gathered all his men of warre, and would fight with GOD and his Church, rather *than obey* his Commandement. The other, would againſt GODS *expreſſe will*, and pleaſure, *kill David*, that *God* had ordained to bee *King.* Theſe ſinnes *Chriſt* calleth, *The* [a] *Sinne againſt the Holy Ghoſt.* St. *Iohn*, *Sinne unto Death.* St. *Paul*, *Voluntarie*, or *willing ſinne*. Wee muſt therefore judge by the Scripture, *and beleeve* all *things* there ſpoken. Know thereby the *will of God*, and ſearch *not to know* the thing that appertaineth *nothing to thine office*. Remember how *craftie a workeman* the Divell is, and what *practiſe* hee hath uſed with *other.* *Chiefly*, and before all thinges, he goeth about to *take this perſwaſion*, that Gods *word is true*, out of *mans* heart: as he did *with Adam*; that thought *nothing* leſſe than *to Dye*, as God ſaid. Then thought hee *wholly* to have printed *his owne Image in* Adam, for the *Image of* GOD: and to bring him to an utter contempt, and *hatred of God* for ever, as hee had brought him to *diffidence* and *doubt of his Word.* Here let us all take heed of our ſelves, which daily *by the word* of GOD, being *admoniſhed of ill*, yet *amend* not.

Exod. 14.

1. Sam. 18, 11. See B. *Latimer*, part. 2. fol. 54. Math. 12, 32. Mark. 3, 29. Luk. 12, 10. 1. Ioſun. 5, 16. Heb. 10, 26. Gen. 3, 45. D. F. Handm. pag 214.

[a] Sinnes of *Infirmity* are committed againſt the Power of the *Father*: Sinnes of *Ignorance*, againſt the *wiſdome* of the *Sonne*: Sins of *Malice*, againſt the goodneſſe and grace of the *Holy Ghoſt.*

Wee

Wee shall find at length, *God* to bee *iust in his word*, and will punish with eternall fire *our contumacy* and inobedience: *which fire* shall be *no lesse* hot, than *his word* speaketh of. So did he also *with Saul* perswade that *God* was *so good*, that though he offended, he *would not* punish him, as he said: But *be pleased* with a *fatte* sacrifice againe. This doctrine is therefore *necessary* to be knowne of all men: that God *is iust and true*, and requireth of *us feare* and *obedience*; as Saint Iohn saith, *He that sent me is true!* DAVID speaketh thus of his Iustice, *The Lord is iust in all his wayes*. And understand, that his *iustice* extendeth to *two divers ends*: the *one* is, that he would *all men to be saved*, the *other* end, to *give every* man according *to his acts*.

1. Sam. 15, 15.

Iohn 8, 26.

Psal. 145. 17.

The iustice of God intendeth it selfe to two divers ends.

To obtaine the *first end* of his justice, as many as be *not utterly wicked*, and may be holpe: partly, with *threatnings*, and partly, *with promises he alureth*, and *provoketh them* unto *amendment of life*. The *other part* of his justice, *rewardeth* the obedience of the good, and *punisheth* the inobedience and contempt of the *ill*. These two justices the elders doe call *correctivam*, and *retributivam*. *Ionas* the *Prophet* speaketh of the *first*: and, *Christ*, of the *second*. *God would all men to bee saved*: and therefore *provoketh*, now *by faire meanes*, now *by foule*, that the sinner should satisfie his just and righteous pleasure: not, that *the promises* of GOD *appertaine* unto such *as will not repent*; or his *Threatnings*, unto him *that doth repent*: but, those meanes

Ionas, 2.

Mat. 25. 31. &c.

hee useth to save his creature. This way useth he
1. Cor. 11, 32. to *nurture us*, untill such time as his *Holy Spirit* worke such a *perfection* in us, that *wee will obey him*, though *there were no paine nor joy mentioned at all.*

Therfore looke not *onely* upon the *promise of God*, but also, what *diligence* and *obedience he requireth of thee*, least thou doe *exclude thy selfe* from the Promise. There was promised unto *all those* that *departed out of Egypt* with *Moses* the land of *Canaan*: howbeit, for *disobedience* of Gods Commandements, there was *but one* or *two* that entered. Of the other part, thou seest that, *of the menaces* and *horrible threatnings* of *God*, that *Ninivie* the great Citie should be destroyed within *forty dayes*, *nothing appertained unto the Ninivites*, because *they did Penance*, and returned to God. In them seest thou (*Christian Reader*) the *Mercy of God*, and *generall Promise of salvation* performed in *Christ*; for *whose sake onely*, God and Man *was set at one*. So that they *received* the *Preaching* of the Prophet, and *tooke* God *for their God*, *and God tooke them to be his people*, and for a certainty thereof, *revoked* his *Sentence*, that gave them but forty dayes of life. *They* likewise promised *Obedience unto* his holy Lawes and Commandements, as *God give us all grace to doe*. That though wee be *infirme* and *weake* to all *vertues*, wee *exclude not our* selves by *contempt* or *negligence* from the *Grace* promised to *all men*. Thus farewell in

CHRIST.

Novembris 5. Anno 1549.

CHAP. 17.

Chap. 17.

4. *Curiositie.*

THe fourth let or Impediment (of keeping Gods law) is Curiositie and overmuch searching the *Privities and secrets of GOD*, when men of an *ill* and licentious *life* returne *not* to *Repentance*, as the Scripture biddeth, but *mount* straight way *into Gods providence* and *Predestination*; contemning the *will* of God that is *made open* unto him in the Scripture; that *God would* have him *now to Repent*, and to receive *Grace*; and search to know the *thing* that *never* was made *open* to *Man* or *Angell*: the *event* and *end* of things to *come*. *Thus* reasoneth Man with *himselfe*: Who *knoweth* what his *last houre* shall be? Wherefore *favoureth* God the *one*, and *not* the other? Sometime the *good* maketh an *ill end*; and the *ill* a *good*. In *this* opinion and *inscrutable* mysterie he weareth *all his wits*, and, at the *end* of his cogitations, findeth *more hidden* and doubtfull objections, than *at the beginning*; so that hee commeth from *this Schoole* neyther *wiser* nor *better*. *Moses* remooveth this *ungodly let* and impediment, saying: The *secrets of the Lord our God are made open unto us*, and *unto our children for ever*, *that we doe all the precepts of this law*. The which words plainely condemne our *foolish and audacious presumption*; that seeke to know what *shall happen* unto us in the houre of death; and *will not know* the thing that should be *done* in *all our lives*; to wit, that *God would have* us know the thing that *is opened unto vs*, in the Scripture;

The fourth impediment.

Deut. 29. 29.

or *Gods mercy* promised *in Christ Iesu*, and *follow* him in all *vertue*. If we *offend*, and *repent*, and leave sinne, *then* hath he promised *mercy* and *will give it*. *Moses* saith: *Doe*
Deut. 30. 19. *the thing that thou art bid to doe; and follow the will of God made open to thee in his word*. As for *the disputation* of Gods *providence*, is a *curiosity* and no *religion*; a *presumption*, and *no faith*; a *let* of vertue, and *furtherance* of vice. When thou heares *repentance* spoken of, learne *that lesson* out of hand: lest *peradventure* thou be never *good scholler* in divinity of *Gods* lawes. It fareth many times with *us*, that *we* goe *long* to *schoole* in *divinity*, and yet *never good divines*, as it fareth in the *schoole of rethorike*: whereas, if at the *beginning*, the *scholler* profit not, (as *Aristotle* saith) he shall *never* be good *orator*. There-
Deut. 29. 4. fore *Moses* saith: *God gaue* you not *a heart* to understand, *eyes* to see, nor *eares* to heare, untill this present day. *Here* doth Moses speake *ironicè*, and *seemeth* to *deny* the thing, *he would affirme*. As *Aristotle* or *Cicero* might say, (when they haue applyed *all* their *labour*, and done the *best* they *can*, to make their *schollers learned*, yet profit *nothing*, then depart out of the *schoole*, & say unto their *audience*:) *I never opened unto you the science that I taught you*. *Not*, that the *fault* was in him, but in the *auditors*, that *neglected* their diligence and *Doctrine*. So doth *Moses* now speake of *God*; *not* that the *fault was in him*, that *those unkind* people *understood not* the doctrine, hee taught, *but in themselues*: as it appeareth *in the text*; for, he *useth now* the rod of persecution; punisheth them; beateth them, yea and killeth them; because *they would*
Deut. 30. 19. *not learne* the thing he taught them: yea further, he sheweth that *his pleasure was*, they should choose *the good*, and leave the *ill*, to be in *wealth*, and avoid the *woe*. This

argument

argument he proveth, of *his owne nature*; which is *amiable, loving*, and *holy*; inclined to *doe well unto man*, and to be *at peace* with him. But becauſe *man*, of his *owne malice*, contemneth the word and doctrine of God; he is *not onely rigorous* and ſevere againſt *man*, but alſo hee waxeth ſo *angry* for ſinne, as he that *chafeth* and *moveth* himſelfe; that all men may perceive *by his countenance* he is offended; therefore (ſaith the text) the *fury* of God ſhall *ſmoake* againſt the *ſinner*. Our *goſpellers* be *better learned* than the *Holy ghoſt*; for *they* wickedly attribute the *cauſe of puniſhment* and adverſity to *Gods providence*: which is the cauſe of *no ill*; as *he* himſelfe can do *no ill*: and of *every miſchiefe* that is done *they ſay* it was *Gods will*. The *Holy ghoſt* putteth *another* cauſe: that is to ſay: *Sinne in man*, and *contempt* of his holy *word*. Further, the *paine* is not inflicted by *predeſtination* to *loſe* man; but *both predeſtination* and the *affliction* extend to *call* man from *damnation*. The blinde *ſouthſayers*, that writ of things to *come*, are *more* to bee *eſteemed*, than theſe *curious* and high climing *wits*; for *they* attribute the *cauſe* of *ill* to the *ill aſpects*, and *ſiniſter coniunctions* of the *planets*. Refuſe not therefore the *grace offered*, nor once received *baniſh it not with ill converſation*. If wee *fall*, let us heare almighty *God*, that *calleth* us to *repentance* with his *word*, and *returne*; let us *not* continue in ſinne, nor *heape one ſinne vpon another*, leſt at *laſt*, wee come to a *contempt of God* and his word: for, *remiſſion* is promiſed to as *many* as *repent*: as *Moſes* ſheweth; and likewiſe *all* the *ſcripture* and *examples* thereof. But remember what the *text* ſaith, that thou muſt *convert* unto *God*; and *that* by the *meanes* and *mediation* of *Chriſt*, and *that* with *all* thy heart; and *then* thou maiſt finde

Deut. 29. 27.

Ezech. 33.
1. Cor. 11.
Pſalm. 119.
Reuel. 3.
Eſay 26.
Hebr. 12.

Deut. 30. 1. 2.

remedy. Convert *not* to *superstition*, and buy *not a masse* for thy *sinnes*; nor loke for *helpe* of any *Saint*; but *onely* of *God*; as his *word* teacheth: for *he* that *strooke* thee for *sinne*, can *heale thee* againe: *say not* in aduersity, as *Cicero* did: *Except God, or some good hap doe saue vs, wee cannot escape*. For there is *nothing* in Heaven nor Earth that *saueth*, but *God alone*.

Iohn, 15.

Cic. lib Epist. 16.

Chap. 19.

6. Ignorance.

THe sixt let, or impediment wherewith men excuse themselues from the *obedience* of the *law* of God, is the pretence of *ignorance*, the which they doe *thinke* shall *excuse* them. Thus *they* say; the *Scripture* hath so many *mysteries* in it selfe, and is *too hard* for our *capacity*. Sometime the *letter*; sometime the *spirit*; and sometime *both*, must be understood. Further, *they say the Doctors braule* and chide between *themselves*; and how should *the unlearned* understand it *aright*? Who can tell, saith another, whether *this* be the *true law*, or not? If it were *the true law of God*, then should it containe *all verities*, & haue no need of *mans lawes*. Now [a] *the greatest part* of *such* as haue the *name of Christianity*, say, *Gods* lawes *saue* no man, *instruct* no man *aright*; no, it is *not wholesome* for man, *except it* be held and ayded by *the law of* the [b] *Bishops*. This the world owes to *the Bishops decrees*, that haue called the *authority* of the holy *Testament* that containeth *all trueth* (whose *sufficiency and verity* is *sealed* with the precious *bloud of Christ*) into doubt: and not into *doubt onely*, but cleane *abrogated* it,

a First, they of the Church of Rome.

b Meaning the Popes of Rome.

it, and preferred their *owne lawes*. Conferre their *preachings*, and ministration of the *Sacraments* with the holy *word* and *law* of *God*, and see. *Other* say, I have no *wit* to understand the *Word* of *GOD*; and if I *had*; *yet* have I *no leasure* to learne it. Against *this* obiection, *Moses* answereth, and saith: this *law* is *sufficient*, is *simple*, and *plaine*, *easie* to be understood, a *perfit* doctrine, and required of *all men*. *Thus* he proueth it; the *Commandement that I prescribe unto thee to day*, is *not farr above thee*, *nor put farre from thee*; reade the *last halfe* of the *chapter*. By the *which words* it appeareth, that GOD hath made *his will*, and pleasure, *simply and plainely open* unto his people, with *apt* sentences and *open* words, and also put the same to us, that we should not *seeke* it with great *danger* of our *life*, to saile into the *Indies* for it, or *looke* it in *Heaven* above; as *those* that receive all things *by revelation*, or apparitions of *Angels*, or other *such* meanes. But *Moses* saith, it is *no need* of any *such* ambassadors, and *so* saith *Abraham*. For *man* may *learne* out of the *Scripture*, *what* is to be *done*, and what *not* to bee *done*, *what* is the *condition* of the *good* and of the *bad*. No *need* to seeke the knowledge thereof *in Ægypt*, *Athens*, or *Rome*. But the *word* is *present*, and *at hand* with thee *in thy mouth*, and *in thy heart*, that *thou shouldest doe it*. By *these words* we see, that in the *greatest sinner* that is, is a certaine *rule* and *knowledge* to live *well* thereby, *if* he did *follow* it. *So* confounded St. *Paul* the *Gentiles* of *sinne*: because *they knew* the *evill*, they *did*, was *condemned* by the *testimony* of their owne *conscience*. For, the law of *God* to *doe well by*, is *naturally* written in the *heart* of every man. Hee, that will diligently search *himselfe*, shall *soone* find the same; and, in case, *man* should

Deut. 30, 11.

Enthusiasts.

Luk. 16, 29.

Rom. 1. 21.

should *behold* his *owne Image* both in *body* and in *soule*, although there were *no law* written, nor *Heavens* over our heads to *testifie the goodnesse* and the *justice of God*, and the *equity* of an *honest life*: mans *conscience* would *tell* him, *when* he doth *well*; and when *evill*. Further, the *judgement* and *discourse* of *reason desireth* not onely to live *justly* in this world, but also to *live for ever* in eternall felicity without end: and *that* commeth by the *similitude* of *God*, wch *yet* remaineth in the *soule* after the *sinne of Adam*. Whereby, we see *plainely*, that *those excuses* of *ignorance* be damnable when man seeth hee *could doe well*, if he *followed the judgement* of his *owne conscience*. So that, we see, that the *law of God* is eyther *outwardly* or *inwardly*, or *both wayes*, opened unto *man*; and *by Gods grace* yee might *doe* the *good*, and leave the *evill*; if it were not *of malice* and *accustomed doing of sinne*. The which *excuseth* the *mercy* and goodnesse of *God*; and maketh that *no man* shall be *excused* in the *latter* judgement, how *subtilly* soever they *now* excuse the matter, and *put their evill doings from them*, and lay it upon the *predestination* of God, and would excuse it by *ignorance*; or say, he *cannot be good*, because *he is otherwise destinied*. This *Stoicall opinion* reprehended *Horace*: [a] No *man is so cruell* (saith he) *but may waxe meeke*, so *that he give a willing eare to Discipline*. Although thou canst not come to *so farre* knowledge in the Scripture, as *other* that beleeved, by reason thou *art unlearned*, or else thy *vocation* will not suffer thee all dayes of thy life *to be a student*, yet *whiest* thou know, and *upon paine of damnation art bound to know*, the *Articles* of thy faith, to know *God in Christ*, and the holy *Catholike Church*, by the word of *God written*; the *tenne Commandements*,

Rom. 2, 15.

[a] Nemo adeo ferus est, vt non mitescere possit, si modo, &c.

to

to know *what workes* thou shouldest doe; and what to leave undone; the *Pater Noster*, Christs prayer, which is *an abridgement, epitome*, or *compendious collection of all the Psalmes* and prayers written in the whole Scripture. In the which thou prayest for the *remission* of sinne, as well for *thy selfe* as for *all other*; desirest the *grace* of the holy Ghost *to preserve* thee in vertue, givest thankes for the *goodnesse* of *God* towards *thee* and *all other*. Hee that knoweth *lesse* than this *cannot* be saved; and he that *knoweth no more* than this, if hee *follow* his knowledge, *cannot be damned*. There be two common verses that all men in manner know, and doubtlesse worthy, that teach us that to *know Christ*, though we know *no more*, is sufficient.

That is to say; [b] To be *ignorant*, is to *know* many things *without* Christ. If thou *know Christ well*, it is *sufficient*, though thou be *ignorant* of *all other* things.

b *Hoc est nescire, sine Christo plurima scire.*

Thus farre the Judgement of B. Hooper.

THE IVDGEMENT OF B. LATIMER.

B. LATIMER *Sermons, Part.* 3. *Fol.* 213. *In his Sermon upon* Septuagesima.

Multi sunt vocati, pauci verò Electi; That is; *Many are called, and few are chosen.* These wordes of our Saviours are *very hard to understand*; and therefore it is not good to bee *too Curious* in them, as some vaine fellowes doe; who seeking *Carnall liberty*, pervert, tosse, and turne the *Word of* GOD, after *their owne mind*, and purpose. Such (I say) when they reade these wordes, make their Reckoning thus, saying; *What need I to mortifie my body* with abstaining from all sinne, and wickednesse, I perceive God hath *Chosen some*, and *some are reiected*; now if I bee in the number of the *Chosen*, I cannot be *Damned*: But if I bee accompted among the *condemned number*, then I cannot be Saved. For GODS Iudgements are *immutable*. Such foolish, and wicked reasons some have; which bringeth them eyther to *Desperation*, or else to *carnall Liberty*. Therefore it is as needfull, to beware of *such* reasons, or *Expositions* of *the Scriptures*; as it is to beware of the *Divell himselfe*. But if thou art desirous to know whether thou art *chosen* to Everlasting life: Thou

Curious interpretations of Scriptures, are wicked and odious.

Thou mayest *not begin with* God; for *God* is too *high*; thou canst *not comprehend him*: the *Iudgements* of God, are *unknowne to Man*; therefore thou mayest not begin *there*. But *begin with Christ*, and learne to know *Christ*; and *wherefore that hee came*; namely, that hee *came to save Sinners*; and made himselfe a *Subiect* to the *Law*; and a *fulfiller* of the *same*, to *deliver* us from the *wrath*, and *danger* thereof: and *therefore* was Crucified *for our Sinnes*, and rose againe, to shew, and *teach us* the way to *Heaven*; and by *his Resurrection*; to teach us to arise from *sinne*. So also *his Resurrection*, teacheth, and admonisheth us of the *generall Resurrection*. Hee sitteth at the *right hand* of God, and maketh *intercession* for us, and giveth *us* the *Holy Ghost*, that comforteth, and strengtheneth our Faith, and *daily assureth* us of our Salvation.

Enter not into the inscrutable Mysteries of God.

Enter into *Christ*, and there seeke thy Salvation.

Consider I say *Christ*, and *his comming*; and *then* begin to *try* thy selfe whether thou art *in the booke of life*, or not. If thou findest thy selfe *in Christ*; then thou art *sure of everlasting life*. If thou be *without him*; then thou art in *evill case*. For it is written: *Nemo venit ad patrem, nisi per me*, that is: *No man commeth unto the Father, but through me*. Therefore, if thou knowest *Christ*; then thou mayest know *further* of thy *Election*. But when we are *about this matter*, and Troubled within our selves, whether we be *elect*, or no; wee must ever have this *Maxime*, or principall *Rule* before our eyes; namely, that God beareth *a good will* towards vs. God *loveth* us; God beareth a *fatherly heart* towards us: But you will say; how *shall I know that?* or how shall I *beleeve* that? We may know Gods will towards us *through Christ*: *God* hath *opened* himselfe unto us *by his Sonne Christ*. For so saith *Iohn* the Evangelist: *Filius*,

Christ, is the *Booke of Life*, wherein our *Names* be written, if we *beleeve* in him.

Iohn, 6.

Iohn, 1, 3.

qui est in sinu Patris, ipse revelavit; that is, *The Sonne which is in the bosome of the Father, he hath revealed.* Therefore we may perceive his *good will*, and love towards us, hee hath sent the same *his Sonne* into this world, which hath suffered most painefull death *for us.* Shall *I* now thinke that *God hateth me?* or shall I *doubt* of his *love towards me?* Here you see how you shall avoyd the *scrupulous*, and most *dangerous question* of the *Predestination* of God. For, if thou wilt inquire his *counsayles*, and enter into *his consistory*, thy *wit* will deceive thee; for thou shalt not be *able* to search the *counsailes* of God. But if thou beginne *with Christ*; and consider his *comming* into the world; and doest *beleeve*, that God hath *sent* him *for thy sake*, to suffer for *thee*; and to deliver *thee* from *sinne*, *death*, the *Devill*, and *Hell.* Then, when thou art *so armed* with the *knowledge* of *Christ*; *then* (I say) this *simple question* cannot hurt thee: for *thou art* in the *booke of life*, which is *Christ* himselfe.

How you shall know, when you are in the Booke of life.

Also wee learne by this sentence, (*Multi sunt vocati, That many are called, &c.*) That the *Preaching* of the *Gospell* is *universall*; that it appertaineth to *All mankind*; that it is written, *In omnem terram exivit sonus eorum*, Through the whole earth, their sound is heard. Now seeing that the *Gospell* is *universall*, it appeareth that hee *would* have *all Mankind saved*; and that the *fault* is *not in him*, if wee be *Damned.* For it is written thus: *Deus vult omnes homines salvos fieri*; God *would have all men to bee saved*; his salvation is sufficient to save *all Mankind*; But *wee* are so *wicked* of our *selves*, that *wee refuse* the same; and we *will not* take it, when it is *offered* unto *us*, and therefore he sayth: *Pauci verò electi*; *Few are*

Psal. 19. Rom. 10, 18.

1, Tim. 2, 4. God would, that All should be saved.

chosen;

choſen; That is, *few* have *pleaſure* & *delight* in it. For the *moſt part* are weary of it; & cannot *abide* it; and there are *ſome* that heare it, but they will abide no *danger* for it; they love more their *riches*, & *poſſeſſions*, than the *word of God*; & therfore, *Pauci ſunt electi*, there are but *a few*, that *ſticke heartily* unto it; and can finde in their hearts to *forgoe* this world for Gods *ſake*, and his holy word. There are *ſome* now adayes, that will not be reprehended by the *Goſpell*, they thinke themſelves *better*, than it. *Some* againe are ſo *ſtubborne*, that they will rather *forſweare* themſelves, than *confeſſe* their ſinnes, and wickedneſſe: *Such men* are *cauſe* of *their owne Damnation*; for God *would* have them *ſaved*; but *they refuſe* it; *like* as *did Iudas* the Traytor; *whom Chriſt* would have had to *be ſaved*; but *hee refuſed* his ſalvation. *Hee refuſed* to follow the Doctrine of his *Maſter Chriſt*. And ſo, *whoſoever heareth* the *Word* of God, and *followeth* it, the *ſame is Elect by him*. And againe, *whoſoever refuſeth* to heare the word of God, and to *follow* the ſame, is *Damned*. So that *our Election* is *ſure*, *if we follow* the word of God. *Here* is now *taught* you how to *try* out your *Election*: namely, in *Chriſt*. For *Chriſt* is the *accompting booke*, and *Regiſter* of God. Even in the *ſame Booke*, that is *Chriſt*, are written *all the names* of the *Elect*: Therefore *wee cannot* find our *Election* in *our ſelves*, *neyther* yet in the *high Counſell* of God: for *Inſcrutabilia ſunt iudicia altiſſimi*; where *then* ſhall I find *my Election*? In the *counting booke* of GOD, which is *Chriſt*: For thus it is written: *Sic Deus dilexit mundum*; that is, *God ſo intirely loved the World*, that *hee gave his onely begotten Sonne*, to *that end*, that *all that beleeve in him ſhould not periſh*, but *haue life Everlaſting*. Whereby appeareth moſt *plaine-*

Our ſtubbornneſſe and lacke of Faith, is the Cauſe of our Damnation.

A right Doctrine to try our Election.

Ioh. 34.

Ioh. 3, 16.

plainely, that *Christ* is the *Booke* of Life; and that *all* that *beleeve in him*, are in the same *Booke*, & *so* are *chosen* to Everlasting life; for *only those* are ordained, which *beleeve*.

Christ is the Booke of Life.

Therefore, when thou hast *faith in Christ*, then thou art in the *booke of Life*, and so *art* thou *sure* of thy *Election*: And *againe*, If thou bee *without Christ*, and have no Faith in him; neyther art *sory* for thy wickednesse; nor have a *minde*, and purpose to *leave*, and *forsake* Sinne, but rather *exercise*, and *use* the same; *then* thou art *not* in the *booke* of Life, *as long* as thou art *in such a case*; and *therefore* shalt thou goe into *Everlasting fire*; namely, if *thou dye in thy wickednesse*, and sinne *without Repentance*. But there are *none so wicked* but hee *may* have a *Remedy*; *what* is *that*? Enter into thine *owne heart*, and search the *secrets* of the same. Consider thine *owne life*, and how thou hast *spent* thy dayes. And if thou find *in thy selfe* all manner of *uncleannesse*, and *abhominable sinnes*, and so seest thy *Damnation before thine eyes*, *what* shalt thou *then doe*? *Confesse* the same unto thy *Lord GOD*, be sory that thou hast offended *so loving a Father*, and aske *mercy* of him in the name of *Christ*, and beleeve stedfastly that hee will bee mercifull unto thee, in the *respect* of *his onely Sonne* which suffered Death *for thee*; and *then* have a good *purpose* to leave all sinne and wickednesse, and to *withstand* and *resist* the affections of thine owne *flesh*, (which ever *fight* against the *spirit*,) and to live *uprightly*, and *godly*, after the will, and Commandement of thy heavenly Father. If thou goe *thus* to worke, *surely* thou shalt be *heard*, thy *sinnes* shall bee *forgiven* thee, God will shew himselfe *true* in his *Promise*. *For*, to *that end*, hee hath sent his onely *Sonne* into this *world*, that hee might

The unbeleevers are not in the booke of Life.

The right way, how thou maist be assured of everlasting life.

might *ſave Sinners*. Conſider therefore, I ſay, *Wherefore Chriſt came* into this world; Conſider alſo, the *great Hatred*, and wrath, that *God* beareth againſt *Sinne*; and againe, conſider his *great Love* ſhewed unto *thee*, in that hee ſent his onely *Sonne* to ſuffer moſt *cruell Death*, *rather than* that thou ſhouldſt be *damned Everlaſtingly*.

Thus *ſpeaketh that* Learned B. *and Bleſſed* Martyr, *in* that *place*. *And in* another place, *hee ſaith*:

O What a *pittifull* thing is it; That *a man* will not conſider this, and leave *Sinne*, and *Pleaſure* of this world, and live godly, but is *ſo blind*, and ſo *mad*, that he will rather have a *momentary*, and a very ſhort, and ſmall *pleaſure*, than to hearken to the *Will and pleaſure* of Almighty *God*; that *might avoyd* Everlaſting paine, and woe, and give unto him Everlaſting felicitie. For that *a great many of us are Damned, the fault is not in God*; for *Deus vult omnes homines ſalvos fieri*; *GOD would have all men to bee ſaved*: But the fault is in our ſelves, and in our owne madneſſe, that had rather have Damnation, than Salvation.

Idem, Part. 3. fol. 207. In his Sermon, on the First Sunday after Epiphanie.

1, Tim, 2. 5.

We our ſelves are cauſes of our owne damnation.

And further, in another paſſage, *the ſame* Holy Martyr, *writeth* in this *manner*: viz.

WEe rede in the Actes of the *Apoſtles*; That when Saint *Paul* had made a *long Sermon*, at *Antioch*, then beleeved (ſayth *the Evangeliſt*) *as many as were ordaind to life Everlaſting. With the which ſaying*, a *great number* of people have beene *offended*: and have ſayd; We *perceive* that *onely thoſe* ſhall come to *beleeve*, and ſo to everlaſting *life*, which are *choſen* of *God* unto

Idem. Part. 3. fol. 198. In his Sermon, on the third Sunday after Epiphanie. Act. 13, 48.

A lewd opinion of Predestination.

vnto *it*; therefore it is *no matter* whatsoever wee *doe*. For if we be *Chosen* to Everlasting life, we shall have it: And *so* they have *opened a doore* unto themselues, of *all Wickednesse*, and *carnall liberty*, against the *true meaning* of the *Scripture*. For, if the *most part* bee damned, the *fault* is *not in God*; but in *themselves*. For it is written,

1, Tim, 2.

Deus vult omnes homines salvos fieri: God would *that all men should be saved*: But *they themselves procure their owne damnation*; and *despise* the *passion* of *Christ*, by their *owne wicked*, and inordinate *living*. *Heere* wee may learne to *keepe us*, from all *curious* and *dangerous questions*. When we *heare* that *some* bee *chosen*, and *some* bee *damned*, let *us* have *good hope*, that *we shall be among the chosen*; and *live after this hope*; that is, *uprightly*, and *godly*, then thou shalt *not* be *deceived*. Thinke that God hath *chosen those* that *beleeve* in *Christ*; and *Christ i the booke of life*. If thou *beleevest* in *him*, then *thou ar written in the booke of life*, and shalt be *saved*: So *wee need not* to goe about to *trouble* our selves with *curios questions* of the *Predestination* of *God*. But let us *rater endeavour* our selves, that *we* may *be in Christ*; for when wee be *in him*, *then* are we *well*, and then we my bee *sure*, that we *are ordained* to *Everlasting life*. But you will say; *How shall I know that I am in the booke of life?* How shall I *try* my selfe *to be Elect of God* to evelasting Life? I answere; First, we may *know*, that we may *one time* be in the *booke*, and *another time* come *at againe*; as it appeareth *by* DAVID: which was writen in the *booke of life*: But when *he sinned*, hee, *at that same time* was *out of the booke of the favour of God*; *until hee had repented*, and was sory for his faults. So *we* may bee in the *booke*, *one time*; and *afterward*, when we *prget God*, and his

We our selves procure our owne Damnation.

Christ, the Booke of Life.

How we may know, *when* we are in the state of Salvation, and *when* Not.

his word, and *doe wickedly*, we come *out of the booke*; that is, *out of Christ*, which is the booke. And in *that Booke*, are written *all beleevers*. But I will tell you *how you shall know, when you are in the booke*. And there are *three especiall notes*, whereby wee may know the same. The *first note* is, if you *know* your sinne and *feele* your owne wretchednesse, and filthinesse; which is *a great matter*; for the *most part* of people, are so *drowned* in sinne, that they *no more feele* the same; for sinne *greeveth* them no more. According to the saying of *Salomon*: *Impius quum in medium peccatorum venit, contemnit*; That is, *The ungodly man, when he entreth into the middest of all sinne*, and *mischiefe, despiseth the same*; he regardeth Sin *nothing at all*, neither is he *sory* for it; But, as I said, the *first note* is, when you *know* your sinne, and *feele* the same; *then* are they *heavy* unto you and *greeve* you. *Then* followeth the *second point*, which is *faith in Christ*; that is, when you *beleeve* most *stedfastly*, and undoubtedly, that *God* the Heavenly father, through *his Sonne*, will deliver you from your sinnes. When you *beleeve*, I say, that the *bloud of* our *Saviour* is shed *for you*, for the cleansing, and putting away of your sinnes; and beleeving this *most stedfastly*, with an *unfained heart*, then you have the second Point. The *third point* is, when you have an *earnest desire* to *amendment*, and *hatred* against Sinne, *study* to live after *Gods will* and Commandements, as *much as is possible for you to doe*, then have you the third Point. And *when* you finde *these three Points* to bee in you: Namely, *first* when you *know* your sinne, and be *sory* for the same, and *afterwards beleeve* to bee *saved*, through *the passion of Iesu Christ*:

Three markes, whereby wee may know, whether we be in the booke of Life, or no.

The first,

The second.

The third.

And *Thirdly*; have *an earneſt deſire* to leave ſinne, and to *fly* the ſame: when you find *theſe three things* in your hearts, *then* you may be *ſure* that *your names* are written in the *booke*, and you may be *ſure alſo*, that you are *elect* and *predeſtinate* to everlaſting life.

And againe, when you ſee not your *wickedneſſe*, and that ſinne *grieveth you not*; neither have you *faith*, or *hope* in our *Saviour*, and therefore are *Careleſſe*, and *ſtudy not* for *amendment* of life; *then* you are in a *heavy caſe*; aud *then* you have *cauſe* to *cry*, and lament your wretchedneſſe; For truely, you *are not* in the *booke* of life; but the *Devill* hath *power* over you, as *long as yee are in ſuch a ſtate*. Here you ſee now, *how* you ſhall *try* your ſelves, whether you be in the booke of life, or no, &c.

An evident and plaine *Doctrine* that ſheweth you *when* you are out of the *Favor* of *God*.

And, againe.

Idem, Part. 3. *fol.* 183. In his Sermon, on the firſt Sunday after *Epiphanie*.

THe *Evangeliſt*, ſaith hee, *when Ieſus was borne*. What is *Ieſus? Ieſus* is an *Hebrew* word, and ſignifieth in our *Engliſh* tongue, a *Saviour*, and *Redeemer of all Mankind*, borne into this world. This *title*, and *name* to *ſave*, appertaineth *properly*, and *principally* unto *him*; for, he *ſaved* us; *elſe* had we beene *loſt* for *ever*. Notwithſtanding the *name* of *Saviour* is uſed in common ſpeech; as the *King*, is called a *Saviour*; for *he ſaveth* his *ſubiects*, from all danger, and harme, that may enſue of the *Enemies*. Likewiſe, the *Phyſitian*, is accompted a *Saviour*; for *hee ſaveth* the *ſicke* man from the danger of his *diſeaſe*; with good and wholeſome medicines. So Fathers and Mothers are

The terme (*Saviour*) is uſed in ſundry *common* ſpeeches.

Savi-

Saviours; for they *save* their *Children* from *bodily* harme, that may happen unto them; So *Bridges*, leading over the waters. Likewise, *Ships* and *Boates*, great and small *Vessels* upon the *Seas*, are *Saviours*; for they *save* us from the *fury*, *rage*, and *tempest* of the Sea. So *Iudges*, are Saviours; for *they* save, or at least *should save* the people from *wrong*, and *oppression*. But all this is not *perfect saving*; for, what availeth it to bee *saved* from *Sickness*, *Calamities*, and *Oppression*, when wee shall bee *condemned* after our *death*, both body and soule for ever, to remaine with the *Devill* and his *Angels*? Wee must therefore come to *Iesus* which is the *right*, and *true Saviour*; And, *he it is*, *that hath saved us from sinne*. *Whom* hath hee saved? *His people*; *how* saved hee them? *First*, by *Magistrates*, he saveth the poore from *oppression*, and wrong: The *Children* hee saveth, through the *Tuition* of the *Parents* from danger, and perill: by *Physitians*, hee saveth from *sickness*, and diseases: but from *sinne* hee *saveth onely* through his Passion and bloudshedding. Therefore he may be called and is the *very right Saviour*: for it is *hee*, that saveth from all *infelicitie* all his *faithfull* people; and *his salvation* is *sufficient*, to satisfie for all the world, as concerning *it selfe*; but, as concerning *us*, hee saved *no more*, but *such* as put their *trust in him*. And as many as *beleeve* in him shall bee saved; The *other* shall *be cast out*, as *Infidels*, into everlasting damnation. *Not* for *lacke* of *Salvation*; but for *Infidelitie*, and lacke of *Faith*; which is the *onely cause* of their *damnation*.

Iesus Christ is our onely Saviour.

How many wayes *Christ* saveth us.

Christs Death is onely our Salvation.

Infidelitie is the onely cause of Damnation.

He *saved* us from *what?* even from *sinne?* Now, when he saved us from *sinne*, *then* hee saved us from the wrath of God; from affliction, and calamities; from *Hell*, and *Death*, and from *Damnation*, and everlasting paine: for *Sin* is the *cause*, and *fountaine* of *all mischiefe*: Take away *sinne*, then *all other Calamities*, wherein mankind is wrapped, *are taken away* and cleane gone, and dispersed: Therefore, *hee* saving us from sinne, saved us from *all affliction*. But *how* doth he *save* us from *sinne?* In *this manner*; that *sinne* shall not *condemne* us; *Sinne* shall not have the *victory* over us. He saved us *not so*, that we should be *without sinne*; that *no sinne* should be *left* in our *hearts*: *No*, he saved us *not so*. For *all manner* of imperfections, *remaine* in us, yea in *the best* of us; so that if *God* should enter into *Iudgement* with us, wee should *all* be *damned*. For there are *more*, nor *ever was any man* borne into this world, which *could say*, I *am cleane from sinne*, except, *Iesus Christ*. Therefore *he* saved us *not* from sinne, in *taking cleane away the same*; that *wee* should *not* be *inclined* unto it; but rather, the *power*, and *strength* of the same sinne, he hath *so vanquished*, that it shall *not* be able *to condemne* those, which *beleeve* in him: for sinne is *remitted*, and *not imputed* unto the *beleevers*.

How wee be saved from Sinne.

Christ only, is voyd of sinne.

So likewise he *saved* us *from sinne*, not taking it *cleane away*, but rather, the *strength*, and *force* of the same. So he saved vs from *other Calamities*, *not* taking the same *cleane away*; but *rather* the *power* of the same: So that no Calamity nor misery, should *be able to hurt us*, that are *in Christ Iesu*. And likewise, he saved us *from Death*; *not* that we should *not dye*; but that *Death* should have

The Power and Force of Sinne is taken away by Christ.

ne

no victory over vs, nor *condemne* us; but *rather*, to be *a way*, and *entrance* unto *Salvation*, and everlasting Life: for *death* is a *gate* to enter into everlasting life. *No man* can come to everlasting life, but he must *first dye bodily*: But *this death* cannot *hurt* the *faithfull*, for *they* are *exempted* from all danger, through the *death*, and *passion* of *Iesus Christ* our Saviour, who with *his death*, hath *overcome our death*.

And in another place, the same Father writeth, as followeth: viz. *fol. 181.*

THe Holy *Scripture* maketh mention of a *Sinne against the Holy Ghost*; which Sinne *cannot* bee *forgiven*, neyther in this world, nor in the world to come. And *this* maketh *many* men *unquiet* in their hearts, and consciences. For, *some* there be, which ever bee *afraid*, least they have committed that *same sinne* against *the Holy Ghost*, which is irremissible. Therefore *some* say, I *cannot tell* whether I have sinned against the *Holy Ghost* or not: If I have committed *that sinne* I know I *shall be damned*. But, I tell you, *what* yee shall doe; *Despaire not* of the *Mercy* of GOD; for it is *immeasurable*. I cannot deny, but *there is a Sinne against the Holy Ghost*, which is *irremissible*; But *wee cannot iudge* of it *afore-hand*; we cannot tell *which man* hath committed *that sinne*, or *not*, as long, as he is *alive*: But, when he is *once gone*, *then* I can *Iudge* whether hee sinned against the *Holy Ghost*, or not. As *now* I can judge that *Nero*, *Saul*, and *Iudas*, and *such like* (that dyed in *sinnes* and *wickednesse*) did commit *this sinne* against the *Holy Ghost*: for they were wicked

Idem, Part. 2. fol. 64. In his First Sermon preached in *Lincolnshire*, Anno 1553. upon *These words. The Kingdome of Heaven is like unto a certaine King*, Math. 22.

There is a Sin against *the Holy Ghost.*

So long, *as men are alive, wee* cannot *Iudge* whether they have committed the Sinne against the *Holy Ghost*, or not.

ked, and *continued in their wickednesse still*, to the very *end*. *They* made *no end* in their *wickednesse*. But we cannot judge, whether *one of us* sinne *this sinne* against the *Holy Ghost*, or not. For though a man bee *wicked at this time*, yet he *may repent*, and leave his wickednesse *to morrow*; and so *not commit* that sinne against *the Holy Ghost*. Our Saviour *Christ* pronounced against the *Scribes*, and *Pharises*, that *they* had committed *that sinne* against the *Holy Ghost*: because *Hee* knew their *hearts*, *he* knew that they would *still abide* in their wickednesse to the *very end* of their lives.

Christ knew the hearts of the Pharisees and therefore *judged* of them

Further the promises of *Christ* our Saviour are *generall, they pertaine to all Mankinde*: hee made a *generall Proclamation*, saying: *Qui credit in me, habet vitam æternam*; *Whosoever beleeveth in mee, hath everlasting life*. Likewise, S^t. *Paul* saith: *Gratia exuperat super peccatum. The Grace and Mercies of God, exceedeth farre* our sinnes. Therefore let us ever thinke, and beleeve, that the *grace of God*, his mercy, and goodnesse, *excedeth* our *sinnes*. *Item*, consider what *Christ* saith, with his *owne* mouth; *Venite ad me omnes qui laboratis &c. Come unto me All yee, that labour, and are laden, and I will ease you*. Marke *here*, hee saith; *Come all* yee: Wherefore then should *any* body *despaire*, or *shut out himselfe* from these promises of *Christ*, which be *generall*, and *appertaine* to the *whole world*? For *he* saith, *Come all unto me*: and *then* againe, *he* saith, *Refocillabo vos*; *I will refresh you*, you shall be eased from the burdens of your sinnes.

Christs promises are generall, to *All Mankind*.
Ioh. 6, 47.
Rom. 5, 20. & 15, v.

Mat. 11, 28.

Therefore, as I said before, he that is *blasphemous* and *obstinately wicked*, and *abideth* in his wickednesse, *still*

ſtill to the *very end*, he ſinneth againſt the *Holy Ghoſt*: as *St. Auguſtine*, and *all other* godly writers doe affirme, But *he* that *leaveth* his wickedneſſe, and ſinnes, and is content to amend his life, and *then*, beleeving in *Chriſt*, ſeeketh Salvation, and everlaſting life *by him*: *No doubt that man*, or *woman*, *Whoſoever they be ſhall bee ſaved*; For, *they feed* upon *Chriſt*, upon *that meate* that *God* the *Father* this *Feaſtmaker hath* prepared *for all* his gueſts.

Such another paſſage. to This ſame *purpoſe*, *you may* Reade *in his* ſixt Sermon, *upon the* Lords Prayer, *Some two paſſages before the End of the Sermon*; *Speaking againſt* Novatus *the Hereticke.*

CHriſt *onely*, and no man *elſe*, *merited Remiſsion*, *Iuſtification*, and eternall *felicity* for as *many as will beleeve the ſame*; They, *that will not beleeve* it, ſhall *not have it*. For it is no more, but *beleeve and have*: For *Chriſt ſhed as much bloud for Iudas, as for Peter. Peter beleeved it*, and therefore he was *ſaved*: *Iudas* would *not beleeve*, and therefore *he* was *condemned*. The *Fault* being *in him onely*, and in no body elſe.

Idem, Part. 2. fol. 92. In his fourth Sermon preached in *Lincolnſhire*, upon *Philipp. 3.*

Iudas *lacked beleefe*, and *therefore* was not ſaved.

Againe, The ſame bleſſed Father, writeth Thus; *as followeth.*

SIc *Deus dilexit mundum*; *So entirely hath* GOD *loved the world, that hee ſent his onely begotten Sonne, to that end, that all that beleeve in him, ſhould not periſh, but have life Everlaſting*: *this*

Idem. Part. 2. fol. 132. In his eight Sermon in *Linc*: upon Luke 21, 25. *Erunt Signa.* Iohn, 3.

this is now a *Comfortable* thing, and a *great* promiſe, which GOD maketh unto the whole world; and no doubt he is *as able to fulfill* that promiſe *of Grace*, as hee *was able* to fulfill *His wrathfull word* againſt the *Iewes*. So likewiſe hee ſaith: *Vivo ego, dicit Dominus, nolo mortem Peccatoris, ſed ut convertatur, & vivat*: As *truely as I live* (ſayth the *Lord God*) *I will not the death of a Sinner, but rather that hee ſhall turne, and live*. It is *not his pleaſure, when wee be damned*; therefore, hee *ſweareth on Oath*: wee *ought* to beleeve him *without an Oath*; yet *to ſatisfie our mindes*, and to the intent, that wee ſhould *beleeve him*, and be the *better* aſſured of *his goodwill* towards *Vs*, hee *ſweareth* this *Oath*. Now therefore, if wee will *follow* him, and leave our wicked living, convert, and turne our ſelves unto him, be ſory for that which is paſt, and *intend* to *amend* our life *now forward*: If wee *doe ſo*; no doubt, we ſhall *live with him* everlaſtingly without end. Therefore let every one of us goe into *his owne heart*, and when he findeth that hee *hath beene* a *Wicked* man, an *Irefull* man, a *Covetous*, or a *ſloathfull* man: Let him *Repent*, and be ſory for it, and take a *good purpoſe* to leave *that ſame ſinne*, wherein he hath lyen *before*. Let us not doe, *as the Iewes did*, which were *ſtiffe-necked*; *they* would not *leave* their Sinnes, they had a *pleaſure* in the ſame; they would follow their *old Traditions*, refuſing the *Word of* GOD: Therefore *their Deſtruction* came *worthily* upon them: And therefore (I ſay) let us not follow *them*, leaſt we receive *ſuch* a *Reward*, as *they* had; leaſt everlaſting deſtruction come upon us, and ſo we be *caſt out of the favour of* GOD, and finally *loſt*, world without end.

Further-

Vid. In the deſtruction of *Ieruſalem, &c.*

Ezech. 33, 11.

The Cauſe, *why God ſware.*

The reward of the Obſtinate, and ſtifnecked People.

Furthermore, in another Sermon, hee ſaith; as heere followeth: fol. 224.

I Say, there be *two manner of Men: Some* there be, that are *not Iuſtified*, not *Regenerate*; nor *yet* in *State of Salvation*: That is to ſay, not GODS *Servants*: *They* lacke *the renovation*, or *Regeneration*; they be not come *yet* to CHRIST. Now *theſe perſons* that bee not come yet to *Chriſt*, or if *they were come to Chriſt*, be *fallen againe from him*: and ſo *loſt* theyr Iuſtification (as *there bee many of us*, which when wee *fall willingly* into Sinne againſt *Conſcience*, wee *loſe the favour* of GOD, our *Salvation*, and finally *the Holy Ghoſt*:) *all they now*, that bee *out* of the favour of GOD, and are *not ſory for it*; Sinne grieveth them *not*, they *purpoſe* to goe *forward* in it; *All thoſe* that intend *not* to *leave* theyr Sinnes, *are out of the Favour* of GOD; and ſo *all their workes*, whatſoever *they doe*, bee *deadly ſinnes*: For, as *long as they* bee in *purpoſe* to ſinne, they ſinne *deadly* in *all their doings*. Therefore, when wee will ſpeake of the *diverſity of Sinnes*, wee muſt ſpeake of *thoſe that bee Faithfull*, that bee *regenerated* and made *new*, and *cleane* from theyr *Sinnes* through *Chriſt*. *Idem. Pag. 114. In a Sermon preached on Rom. 13, 12.*

To theſe two Holy *Martyrs* and learned Biſhops, I adde a *third*; who (when hee lived) was, *in place*, the *Firſt*; and in *Grace* not inferiour to any. It is *Archbiſhop* CRANMER. Hee, ſpeaking of the merit of *Chriſts* Death, writeth on this wiſe, *viz.*

THE IVDGEMENT OF Archbishop CRANMER.

* *
*

Archbishop CRNMER'S *Preface to the Reader, in his Answere to Doctor* GARDINER *Bishop of* Winchester : *Touching the Holy Sacrament.*

Printed by John Day, 1580. *and written by the said Father,* Anno 1551.

OVr Saviour CHRIST IESUS, according *to the Will* of his Eternall *Father*, when the time thereto was fully accomplished, taking *our Nature* upon him, came into *this World*, from the high Throne of his Father; to declare unto *miserable sinners* good newes; to *Heale* them that were *sicke*; to make the *Blinde* to *see*; the *Deafe* to *heare*; and the *Dumbe* to *speake*; to set *Prisoners* at *libertie*; to shew that the *time of Grace* and *Mercy* was come; to give *Light* to them that were in *darknesse*, and in the shadow of *Death*,

Death, and to preach and *give Pardon*, and full remission of *Sinne* to *all his Elected*; And to performe the same, hee made *a Sacrifice and oblation of his owne Body upon the Crosse, which was a full Redemption, Satisfaction, and propitiation for the Sinnes of the whole world.*

And in another place.

CHRIST was such an *high Bishop*, that hee *once* offering *himselfe*, was *sufficient* by once effusion of his blood to *abolish Sinne* unto the worlds end. He was *so perfect* a Priest, that by *One oblation* hee purged an *infinite heape* of Sinnes, leaving an *easie* and *a ready Remedy* for *all Sinners*; that his *One sacrifice* should suffice for many yeares unto *all Men, that should not shew themselves unworthy*. And he tooke unto himselfe not onely *their* sinnes, that many yeares *before* were *dead*, and put their *trust* in him; but also, the *sinnes of those* that *untill his comming againe* should *truely beleeve* in his Gospell. So that, *now*; wee may looke for none other *Priest*, nor *Sacrifice*, to take away our *Sinnes*, but *onely him* and his Sacrifice. And, as hee, *Dying once*, was offered *for All*, so *as much as pertained to him*, hee tooke *all mens sinnes* unto *himselfe*.

Idem. lib. 5. pag. 372.

A plaine declaration of the Sacrifice of CHRIST.

To which we ioyne *B. Iewel*, in his *Apologie*, towards the *End* thereof. *Certò* Animis nostris persuademus, *Illum* (id est, *Christum*) esse propitiatorem pro peccatis nostris: Eius Sanguine, Omnes Labes nostras deletas esse: *Illum* pacificasse *Omnia Sanguine Crucis Suæ: Illum*

B. Iewel. Defens. Apolog. Cap. 19. Divis. 1.

unicâ illâ Hostiâ quam *semel* obtulit in *Cruce*, OMNIA perfeciſſe, & Eâ causâ, cum Animam ageret, dixiſſe: CONSVMMATVM Est: Quaſi Significare vellet, *Perſolutum* jam eſſe Pretium, pro Peccato *Humani Generis*. That is;

Humanũ Genus: Mankind, that is, *All* that have the *Nature* and *Kind* of Man in them: all that are *Ourages* of Men.

Wee doe *aſſuredly* perſwade our Mindes, That *Hee* [Christ] is the obtainer of forgiveneſſe for our ſinnes: And, that by his Bloud, ALL our ſpots of Sinnes be waſhed Cleane: That he hath *Pacified* and ſet at One *All things*, by the *Bloud of* his *Croſſe*, That *he*, by the *ſame One Onely ſacrifice*, which hee *Once offered* upon the Croſſe hath brought to *effect* and *fulfilled ALL* thinges; And that, for that Cauſe, *Hee* ſaid; *It is Finiſhed*; as though hee would Signifie; That the *Price*, or *Ranſome*, was *Now Fully-paid*, *for the ſinne of Mankind*.

To this GOD the Sonne, *together with* GOD *the* Father, *and* GOD *the* Holy Ghoſt, *bee aſcribed all Honour, Worſhip, Praiſe, and Glory for ever.*

FINIS.

10323	14
1059	16
699	14
703	
775	
13561	04

12083
775
676
13634

~~10~~

an allowance to themselves out of

John Symphon sayth he was informed

might doe And the same was exp

consent and appoyntment of these

Sheremen a servant of the fa

by him And for the most pte done

[illegible]

three pounds ffourteene shillings